

# JESUS, LORD AND TEACHER

CYRUS J. KEPHART





484L

BT

301

K47

J4

1913

C. 2

~~NE~~  
~~232~~

~~K38~~

~~1913~~





# Jesus, Lord and Teacher

by

Cyrus Jeffries Kephart, D.D.

Author of

"The Public Life of Christ" and "What is a Christian?"

LIBRARY OF



Bonebrake Theological Seminary

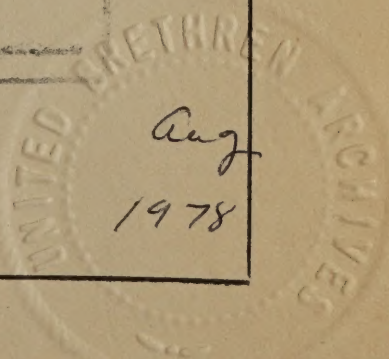
11, 335

232.9

K384

C.3

The Otterbein Press  
Dayton, Ohio  
1913



---

Copyright 1913  
by the  
U. B. Publishing House  
Dayton, Ohio

---





## PREFACE

**T**HIS book is intended for all who wish a comprehensive view of the life of Jesus but have not time or facilities for an exhaustive study. It is presented as a suggestive outline, rather than as a full treatise; hence its brevity.

It is the aim of the author, after presenting briefly the historic, political, and religious background, to give as clear a setting forth as imposed limits will permit of Jesus as the center of the picture, viewing him biographically, personally, in his beliefs and teachings, as to his methods, and finally from the side of his sacrificial suffering and triumphant resurrection and ascension.





## CONTENTS

Between the Old and the New.....	7
Politics and People .....	15
Religion and Religionists .....	25
A Life Sketch.....	38
The Son of Man—the Son of God.....	65
His Beliefs and Teachings.....	83
His Manner of Life and Teaching. ....	111
The Tragedy and the Triumph.....	138
Appendix .....	165





## I. BETWEEN THE OLD AND THE NEW.

SCOPE.—*A sketch of Jewish history from Abraham to the conquest of Palestine by the Romans, B. C. 63.*

Jesus was a Jew. He was born a Jew. He was reared a Jew. He spoke the language of the Jews. He spent his life chiefly among the Jews. His ministry was chiefly to the Jews. It is important therefore that we see the Jewish background to the picture which his life presents.

### EARLY HISTORY

Abraham, son of Terah, "Father of the Faithful," about B. C. 2000, left Ur of the Chaldees at the divine call, and in company with his father and family, and his wife Sarai, journeyed northwestward to the place afterward named Haran, situated east of the Euphrates and well up toward its sources. After the death of his father, he journeyed south to Canaan where he became the progenitor of the Jewish race.

The Bible history of the Jews from that time embraces the story of Isaac, the twelve patriarchs, the sojourn and bondage in Egypt, the exodus under Moses, the conquest of Canaan under Joshua, the Judges, the kingdom under Saul, David, and Solomon, the division of the kingdom, and the Babylonian captivity.

### KINGDOM DIVIDED

The division of the kingdom, B. C. 937, resulted in the kingdom of Israel to the north, and the kingdom of Judah to the south.

The kingdom of Israel continued till B. C. 721, when it was overthrown by Shalmaneser, king of Assyria, and its people carried captive to Assyria and lost to history.

**SAMARIA** A part of their territory, however, has a history of interest to the student of the life of Jesus, that section afterward known as Samaria.

About forty years after the overthrow of the kingdom of Israel, a colony of pagan subjects from Babylon and its provinces was transported to Palestine and settled in this depopulated region.

These people led by a Jewish priest sent from Babylon, developed a mongrel type of worship, the resultant condition being aptly expressed in the Scripture statement that the people "feared Jehovah and served their own gods." They were the ancestors of the Samaritans of the days of Jesus.

**JUDAH** The kingdom of Judah was overthrown by Nebuchadnezzar, king of Babylon, B. C. 586. The people were carried captive to Babylon, the land was depopulated and Jerusalem left in a state of desolation.

Palestine was now a dependency of Babylon, and for fifty years at least the Jews had their home in the land of Chaldee whence their illustrious ancestor Abraham had sprung.

During this period they seem to have established the system of worship in synagogues, a feature of their religious life that became prominent in New Testament times.



About B. C. 538, Babylon was captured by Cyrus, king of Persia, and the Jews and their country passed under Persian control, with Daniel occupying a position of great influence at the Imperial court.

In the first year of the sole reign of Cyrus, influenced no doubt by the venerable Hebrew prophet at his court, Cyrus ordered the rebuilding of the temple at Jerusalem, and permitted all Jews who chose to do so to return thither and assist in the work and repeople the city and land. About fifty thousand of the Jews returned under Zerubbabel, a descendant of the royal house of David. The work of rebuilding was begun in earnest. The temple was completed and rededicated B. C. 515.

About sixty years later, B. C. 458, Ezra obtained a commission from Artaxerxes to return to Jerusalem. He led back a caravan of six thousand people, taking with him valuable gifts from the king. His visit resulted in the inauguration of a series of important religious and moral reforms.

Thirteen years later, Nehemiah, cup-bearer to king Artaxerxes, learning that Jerusalem was still in a deplorable state, secured a commission to go to Jerusalem to complete the work of rebuilding. At the end of twelve years, B. C. 433, he celebrated the completion of the walls and other great improvements, and the inauguration of additional internal reforms, and then loyally returned to his position at the court of Persia.

At this point the Old Testament records close, and we pass into the period of

*Four Hundred Years of Silence*

so far as the Bible record is concerned. Palestine continued under Persian rule one hundred years longer, or until B. C. 332.

At this time, B. C. 332, Alexander  
**GREECE** the Great captured Jerusalem, and  
 thus brought Palestine and its people  
 under Grecian control.

As the result of the system organized and established by Ezra, local political and religious authority at Jerusalem had been for some time united in the person of the high priest; from this time on this office figures largely in the history of the Jews at Jerusalem.

During the reign of Ptolemy Philadelphus, B. C. 285-247, the Old Testament Scriptures were translated at Alexandria in Egypt from the Hebrew into the Greek language, the version being named the Septuagint, from the seventy or seventy-two men engaged in the work of translation. The translation was made for the convenience of Jews now settled in Egypt and speaking the Greek language. Most of the quotations in the New Testament were made from this version.

Ptolemy Philopator gained a signal victory over Antiochus of Syria, at Paphia near Gaza, B. C. 217, and in his celebration of the event at Jerusalem greatly offended the Jews by attempting to enter the Holy of Holies. Being opposed by the high priest he became enraged and gave vent to his anger by ordering cruel persecution of the Jews at Alexandria



in Egypt. During the next forty years, the control of Palestine passed several times back and forth between Syria and Egypt, the Jews suffering severely at the hand of their rulers.

**THE**  
**MACCABEES** Aroused by these intolerable oppressions the Jews, under the leadership of one of their own sons, determined to strike for their liberties. Always a peaceable people, they had suffered till suffering was no longer endurable, and they decided they must have liberty or perish in the effort to secure it.

Mattathias and his five sons, John, Simon, Judas, Eleazar, and Jonathan, a family of the priestly order known as the Maccabees, their descendants as the Asmonaeans, assumed the leadership in an effort that culminated at length in the independence of Palestine for one hundred years. Shortly after inaugurating the revolt, Mattathias died, having appointed his son Judas as his successor, B. C. 167.

**JUDAS** Gathering an army of six thousand men, Judas, known in history as Judas Maccabaeus, gained several important victories. Antiochus sent Lysias, one of his generals, with orders to annihilate the entire Jewish nation, but Judas, though his forces were inferior in numbers, met his antagonist successfully, inflicting upon him a number of disastrous defeats.

These victories secured to Judas almost complete possession of Jerusalem. He took time to cleanse and rededicate the temple, just three years after its profanation by the Syrian.

His success excited jealousy upon the part of surrounding peoples, and they began to persecute the

Jews; but Judas retaliated and compelled them to respect his arms.

After a series of victories interspersed with occasional defeats, at a battle near Bethhoron, Judas gained a great victory in the early part of B. C. 161, resulting in a measure of independence for the Jews and a brief period of peace.

Shortly after Judas attempted to form an alliance with Rome against Syria, and was successful in securing Rome's assent; but his own people objected and withdrew from his support, leaving him with only three thousand men to meet an opposing Syrian force of twenty-two thousand. Seeing the imminent danger, his army deserted till only eight hundred remained with Judas. He was urged to flee, but he said heroically, "If our time has come, let us die manfully for our brothers, and let us not stain our honor." With his gallant eight hundred he took position, and after a struggle comparable only with that of Leonidas and his three hundred at Thermopylae, he gave his life for the liberties of his people. Seeing him fall his followers fled.

The leadership of the Jews now  
**JONATHAN** passed to Jonathan, the youngest of  
the five brothers. Fierce attacks  
were made upon him, but without success, and the  
Syrians at length withdrew at Antioch, and a treaty  
of peace was concluded that lasted six years.

Alexander Balas, a pretender to the throne of Syria, sought the friendship of Jonathan and the Jews, as did also Demetrius the reigning prince. At the suggestion of Alexander, Jonathan assumed the high priesthood vacant for some years. With him began



the line of priest princes of the Asmonaeon family, who exercised political as well as ecclesiastical control during the remaining period of Jewish independence.

Shortly afterward Jonathan was by craft influenced to visit Ptolemais, where he was thrown into prison and afterward slain.

When it became known that  
**SIMON** Jonathan was a captive, Simon, the last of the sons of Mattathias, was elevated to the position of leadership, prince and high priest. Under him the Jews again enjoyed a period of peace. Complications arose however, resulting in war between Judaea and Syria, but ending in complete victory for Judaea. Shortly afterward Simon and two of his sons were treacherously slain, while a third son escaped by learning of the plot and killing his intended slayer.

**JOHN** John Hyrcanus, second son of  
**HYRCANUS** Simon, succeeded his father. He was at length attacked and defeated by Antiochus, and Judaea was again subject to Syria, but soon after regained independence.

There is scarcely a more brilliantly thrilling period in human history than this of the struggles of the Jews for liberty under the leadership of the Maccabees. But the late ruler of the family, from this time known as the Asmonaeans, comes far short of presenting the elements of patriotic heroism and self-sacrifice that characterized the lives and rule of the five illustrious brothers.

At length Pompey, in command of Roman forces at Damascus, seeing the opportunity opening for Rome to annex Palestine, advanced upon Jerusalem,

now governed by Hyrcanus II. The Jews held out for three months but were forced to yield, their surrender being followed by the slaughter of twelve thousand people.

Pompey entered the Holy of Holies, and was greatly surprised to find there neither statue nor symbol of the deity. He continued Hyrcanus as high priest but forbade him to assume the crown. Judaea was now subject to the Caesars, B. C. 63.

*Analysis.*

Jesus a Jew. Hence importance of Jewish history.

Early History—Abraham, patriarchs, Moses, Joshua, Judges, United Kingdom.

Divided Kingdom—

Israel—period of; overthrow of; Samaria and Samaritans.

Judah—Period of; overthrow of.

Babylonian control.

Persian control.

Restoration.

Rebuilding.

Ezra—Nehemiah.

Grecian control—

Capture—B. C. 332.

High priests attain political power.

Septuagint.

Contest between Syria and Egypt.

Maccabaeen independence—

Mattathias and his five sons.

Great struggles.

Decline under Asmonaeans.

Roman intervention.

Roman Control.



## II. POLITICS AND PEOPLE.

SCOPE.—*Political conditions in Palestine under Roman rule, embracing the rule of Antipater, Herod, Archelaus, Antipas, Philip, and the Roman procurators until A. D. 30, and the people inhabiting Palestine during this period.*

Palestine was a dependency of Rome for sixty years—before, during, and following the life of Jesus.

Under Roman rule the high priests became increasingly the subservient tools of the political rulers.

Crassus, B. C. 55, received Syria as his share of the provinces divided among the first Roman triumvirs, and upon coming to Jerusalem pillaged the temple of the treasures not taken by Pompey.

Antipater, an Idumaeen, won the favor of Julius Caesar B. C. 48, and was made procurator of Judaea. He seized the opportunity to promote the interests of his own family, appointing his sons, Phasaël and Herod, governors of Jerusalem and Galilee respectively. Herod, only fifteen years old when appointed, by his energy and ability soon attracted favorable attention at Rome. The Jews attempting a revolt were suppressed by Phasaël at Jerusalem, and by Herod at Galilee. Later Herod prevented a second revolt by promising to marry Mariamne, the granddaughter of Hyrcanus II., thus forming an alliance with the Asmonaeans.

At the second division of the Roman provinces, Palestine fell to Mark Antony. Herod won his

friendship and was continued governor of Galilee, and his brother Phasael governor of Judaea.

During the following year Antigonus, a son of Aristobulus II., an Asmonaeen, attacked Jerusalem, hoping to wrest it from Phasael. Herod seeing danger in this to himself fled to Rome. In his absence Antigonus threw Phasael into prison, where he committed suicide.

Herod, endorsed by Mark Antony, appealed to Octavian, afterward Augustus the Emperor, with the result that B. C. 40, the Roman senate appointed him king of the Jews, with official authority over all Palestine.

Armed with the decree of the  
**CONQUEST** senate, Herod hurried back to Palestine, and found it in great disorder. Establishing his headquarters at Samaria, he first proceeded against the marauding bands of Galilee. Succeeding there, he turned his attention to Judaea. Defeating the army of Antigonus, his Asmonaeen rival, he laid siege to Jerusalem in the spring of B. C. 37, meantime completing his alliance with the Asmonaeans by consummating his marriage with Mariamne. At the end of six months, Jerusalem was forced to capitulate. Antigonus was sent bound to Mark Antony, who at Herod's request ordered him executed. Thus terminated the Asmonaeen dynasty, and Herod, a descendant of Esau, succeeded to the throne of David.

The reign of Herod throughout was characterized by jealousy and fear of rivals, and by heartless cruelty. He did not hesitate to order the execution of any who seemed likely to render uncertain the permanency of



his reign. His mother-in-law Alexandra, his wife Mariamne, his sons Alexander, Aristobulus, and Antipater, and many others excited his jealousy and were executed at his command. He died at Jericho of his own vices, between March 13 and April 4 of the year of Rome 750, as nearly as can be estimated.

Surely almost any other title would have been more fitting for this beastly man than that which he received, "The Great." Ambitious, despotic, cruel, tyrannical, drunken, licentious, the husband of ten wives; a murderer of wives, of children, of subjects; a pagan; a would-be patron of Judaism—how shall one combining such vices be characterized as any other than one of the most despicable men whose names mar the pages of human history; his very virtues turn to vices in view of his supreme selfishness.

In his military campaigns he was generally successful. His success in retaining and cultivating the friendship of the emperor marks him as a diplomat of no mean ability. His tireless energy found opportunity for expression in building and beautifying a number of cities, among them Samaria, Panias (later Caesarea Philippi), Caesarea, and Jerusalem. His greatest work in the city of Jerusalem was the rebuilding of the Jewish temple that had stood since its rebuilding by Zerubbabel, B. C. 515.

About B. C. 20, with a view to beautifying the city and pleasing his Jewish subjects, he announced his purpose to remove the old and build a new temple. The Jews received the announcement with suspicion, fearing that if the temple was removed a new one would not be built. To assure them of his sincerity, Herod had all the material for the new building placed

on the ground before the work of removing the old was begun.

The temple proper including the Porch, the Holy Place, and the Holy of Holies, with some of the cloisters, was completed B. C. 16. Eight years later the courts were completed; additions continued to be made till the beginning of our Lord's ministry, A. D. 27.

**HEROD'S  
SUCCESSORS**

In his will Herod named his son Archelaus, son of Malthace his Samaritan wife, as his successor to the title king, including in his domain only Judaea and Samaria. He made Antipas, full brother of Archelaus, tetrarch of Galilee, and Philip II., his son by Cleopatra of Jerusalem, tetrarch of Bashan, embracing Ituraea and Trachonitis, the territory north and east of the Sea of Galilee.

Pending the ratification of the will by Augustus, Archelaus assumed the reins of government at Jerusalem. Three thousand Jews whom Herod had ordered slain at his death were released. He

**ARCHELAUS**

gave his father a splendid funeral, burying him at Herodium, a fortress built by Herod about twenty miles southwest of Jericho.

Leaving his brother Philip to act as regent in his absence, Archelaus went to Rome to secure the ratification of his father's will. Antipas also went hoping to secure the transfer of the kingdom to himself under a previous will of Herod.

Archelaus and Antipas, each with the help of influential advocates, pleaded their causes before Augustus. A deputation of Jews pleaded that Judaea

be made a province of Syria, instead of being placed under the authority of Archelaus. Augustus decided, however, in favor of the will of Herod, with the exception that the title of Archelaus was changed from king to tetrarch.

Thus Palestine from being one united kingdom was changed to three Roman provinces, with Archelaus governing Judaea and Samaria, Antipas governing Galilee and Peraea, and Philip II. governing Bashan, while several of the principal cities were under individual or foreign control, and some became free cities.

From the first the subjects of Archelaus were fearful. His disregard of their wishes in arbitrarily deposing the ruling high priest and appointing another to suit his own pleasure; his many acts of cruelty; his divorcing his wife and marrying Glaphyra, the wife of his brother Alexander, and his continuous tyranny, led the people to appeal to Augustus for relief. Augustus called Archelaus to Rome and banished him to Vienna in Gaul, A. D. 7, after he had reigned ten years.

Judaea, including Samaria, was now made a province of Syria, with a Roman procurator responsible directly to the governor general of Syria. Five men governed the province as procurators during the life of Jesus. Pilate the fifth procurator was appointed A. D. 26, and governed till A. D. 36, when upon complaint of tyranny and oppression he was tried and banished to Vienna in Gaul. Pilate is the only one of these procurators named in the New Testament, his authority covering the period of Jesus' ministry.



**PHILIP** The government of Philip over Bashan was marked by justice and moderation. Choosing Panias near the sources of the Jordan as the site of his capital, he built there a splendid city and named it Caesaraea Philippi, in honor of both the emperor and himself. It, or the country about it, marked the northernmost point visited by our Lord. Philip served as tetrarch till his death, A. D. 37. Leaving no heirs, his dominion was added to the province of Syria.

**ANTIPAS** Antipas held the position of tetrarch of Peraea and Galilee from the death of his father Herod till A. D. 38. The two sections of his dominion were somewhat distant from each other, Galilee lying west of the Jordan and Sea of Galilee, while Peraea lay south of the Sea of Galilee and east of the Jordan. Antipas married the daughter of Aretas, king of Arabia Petraea; but while living with her became enamored of Herodias, wife of his half-brother, Philip I. Herodias agreeing to the change Antipas divorced the daughter of Aretas and married Herodias. It was for this incestuous marriage of Antipas with Herodias that John the Baptist reproved him, leading to the death of the Baptist.

Antipas won the friendship of Tiberius, and to honor him built on the west shore of the Sea of Galilee a fine city and named it Tiberius, in honor of the emperor. Later he made it his capital.

He was ambitious to gain control of Judaea and Samaria, and hence upon the banishment of Archelaus sought to become his successor, but without

avail. When Caligula became Emperor, A. D. 37, Agrippa I., grandson of Herod the Great, son of Aristobulus and Berenice, lodged a charge of treason against Antipas who was called to Rome and banished to Lyons in Gaul, A. D. 38, and Agrippa succeeded him. Afterward Agrippa was made monarch of all Palestine, appointing procurators to exercise local authority.

**LOCAL****CONDITIONS**

The Jews under Roman rule were practically devoid of any political authority, the high priests being reduced to complete subordination to civil control. The Sanhedrin, which in earlier days had civil as well as religious authority, was, from the political side, but a shadow of what it had been. Its authority had been restricted until at the time of Jesus it covered but little more than questions of religious teaching and life. The procurators of Judaea and the tetrarchs of Galilee and Bashan exercised both judicial and executive authority, and to some degree also legislative.

**TAXES**

Perhaps no one thing was more distasteful to the Jews than the obligation to pay tribute or taxes to a foreign power.

The method of collecting the taxes was as repugnant to the Jews as the amount required was burdensome. They were "farmed out," or sold to the highest bidder, he being given governmental authority to make and collect such exactions as he believed any taxpayer could be forced to endure.

It was this method of collecting the taxes, giving to purchasers the right to extort what they chose, that

rendered the publican—the tax collector—so repulsive to the Jew; especially so when a Jew became himself the extortioner, or agent of the foreign power.

**THE  
PEOPLE**

It is apparent to those who have read with care that throughout the entire period the history which has been reviewed, there runs continuously one strain of blood—that of the Jews.

It would seem that the many changes in political relations to which they were subject could not be had without almost obliterating the Jewish race by completely blending them with other people. And yet through it all the Jews remained, as they still remain, a distinct people. They constituted the principal element in the population of Palestine in the time of Jesus.

But the country was not wholly occupied by Jews. Along with them there was a considerable Greek and Roman population, with many representatives of other nationalities. Samaria, at least in its central part, was occupied quite largely by the descendants of the Cuthean colonists of the days of Artaxerxes. At the beginning of the Christian era therefore, Palestine had quite a cosmopolitan population.

It is quite impossible to estimate with any degree of accuracy its population at the time that Jesus lived. There are evidences that it was quite dense. From statements by Josephus as to the attendance at the Passover, from 2,500,000 to 3,000,000, it would seem safe to estimate the Jewish population at not less than 2,500,000, many of those at the Passover coming from other countries. The Samaritan and foreign element would probably increase this to



3,000,000 or 3,500,000, quite dense considering the extent of territory.

**INFLUENCE**      The Jewish race did its greatest service in giving to the world the Bible and the Redeemer, our Lord Jesus Christ. For this service they should always be held in grateful remembrance. In addition to this they exerted an immeasurable influence for good upon many phases of civilization and progress in other lands preceding the Christian era. Who will estimate the loss that has come to humanity through the failure of the Jews to understand and accept Jesus, the Christ?

Let us hope that the time is not far distant when the veil shall be taken away, and Israel shall see and know their Lord and ours.

*Analysis.*

Palestine a dependency of Rome

Crassus' pillage of the temple.

Antipater, Idumaeen, procurator.

Herod—governor of Galilee—king of the Jews.

War of conquest.

Rule of

Death of

Character of

A builder—

Samaria

Caesarea

Jerusalem

The temple,

Successors to Herod—

Archelaus—Judaea and Samaria.

Rule of

Banishment

Successors.

Philip—Bashan

Rule of

Antipas—Galilee and Peraea

Marriage

A builder

Banished

Local conditions

Taxes—Amount

Collection of

People—Jews, Samaritans, Greeks, Romans.

Population.

Influence of Jews.

### III. RELIGION AND RELIGIONISTS.

SCOPE.—*The characteristics of the Jewish religion; their places, times, and modes of worship; their sects or classes; Samaritans; paganism in Palestine.*

Christianity is a development of and from Judaism. Its history, the teachings of Jesus, its terminology, each and all have a Judaistic background and coloring.

Therefore, in order to an understanding of Jesus, the founder and exposition of Christianity, it is important that we have a somewhat systematic knowledge of Judaism, and especially of the religious conditions amid which Jesus lived and accomplished his mission.

**JUDAISM** Judaism as a system of religion dates from the call of Abraham. Though it did not take systematic form with him, yet the kernel of Judaism and of Christianity is found in Abraham—

Belief in the one living God

Obedience to the one living God.

Worship of the one living God.

Under Moses the fuller revelation of the meaning and application of these principles was given, and along with this the establishing of an organized system of worship and instruction. This system of worship and instruction, often perverted, continued in the days of the ministry of Jesus Christ, and in every essential respect received his endorsement.



As elaborated and formulated by Moses, Judaism embraced four distinct external elements:

Appointed places of worship; specified forms of worship; designated times of worship; provisions for instruction in truth revealed.

**PLACES OF  
WORSHIP**

The principal place of Jewish worship as directed by Moses was the tabernacle, which later was displaced by the temple at Jerusalem. Though much larger than the tabernacle the internal arrangement of the temple was essentially the same.

Neither the tabernacle nor the temple, speaking of the temple building proper, was a place *in* which the people assembled. None but the priests might enter. They constituted the one central place of sacrificed worship. No sacrifice might be offered elsewhere than at the tabernacle or the temple.

Solomon's temple was destroyed by Nebuchadnezzar, B. C. 586, and was restored by Zerubbabel, B. C. 515. This at length yielded place to the temple erected by Herod, which was begun about B. C. 20.

When Solomon built the temple he constructed an artificial plateau or platform on the summit of Mount Moriah by building up strong walls and filling in till he had a comparatively level space. Herod enlarged this terrace by adding to the north, east, and south sides until it was about twice the size of that erected by Solomon, being a quadrangle nearly a thousand feet on a side, but not exactly square. Running the entire distance of the south side of the terrace was the magnificent royal porch, the roof over which was supported by four rows of Corinthian pillars, one hundred and sixty-two in number. This

made three grand aisles or promenades, the two outermost being each thirty feet wide by fifty feet in height, the middle one being seventy-five feet wide by one hundred feet in height. Josephus says of the pillars, "Each pillar was such that three men might, with their arms extended, fathom them round." On the east, north and west sides of the temple enclosure there were porches with two rows of pillars thirty-seven feet high, supporting a roof that rested against the outer wall.

**COURTS** The royal porch on the south side, with some space adjoining directly to the north, constituted the court of the Gentiles, into which Gentiles might enter, but beyond which they might not go in approach to the temple. Adjoining the court of the Gentiles on the north, and reached from the latter by an ascent of several steps, was the court of the Jews, separated from the court of the Gentiles by a wall or balustrade bearing an inscription "forbidding any foreigner to go in under pain of death."

The eastern portion of the court of the Jews was the court of the women, where women and men had the privilege of assembling. It is probable that it was within this court that Jesus did much of his teaching at the temple. West of the court of the women was the court of the priests. It was entered from the court of the women by an ascent of several steps, through a gateway named Nicanor, believed to have been what was known as the Beautiful Gate. Within the court of the priests, well to the northwest of the temple terrace, stood the temple proper, with the molten sea, the great altar of burnt offering, and

places specially prepared for the slaughtering of sacrifices, all to the front of, east of the temple.

Herod's temple, the building proper, was probably the same size as was that built by Solomon, sixty by one hundred and twenty feet, by thirty feet high, counting the cubit eighteen inches. Fifteen feet of the building on either side, and the same on the rear, was occupied by chambers for the use of the priests. This left the inner space thirty by one hundred and five feet. Of this, fifteen feet at the front constituted the porch, or entrance, which seems to have been carried to much greater height than the remainder of the building. The remainder, thirty by ninety feet, constituted the sanctuary proper. It was divided into two chambers; the first was the Holy Place, thirty by sixty feet, and was furnished with the table of shew-bread on the right or north side; the golden candlestick on the left, or south side, and between them stood the altar of incense; the second division was the Holy of Holies, thirty feet each way—a perfect cube. Its only furniture was the Ark of the Covenant overshadowed by the cherubim.

**THE** During the captivity in Babylon  
**SYNAGOGUE** there was developed a place and a type of worship which continued prominent during and after the days of Jesus—the synagogue and its worship.

At the time of Christ synagogues were found in all the principal cities and towns of Palestine. Josephus says that they were numerous in Jerusalem itself.



**TIME OF  
WORSHIP**

As to time, Jewish sacrificial worship was both stated and occasional.

The burnt offering with its attendant offerings was presented daily, and the fire on the altar was kept burning all the time; "it must never go out," symbol of the abiding sacrifice of Jesus Christ, and of the abiding consecration of the believer. Sin offerings, peace offerings, trespass offerings, and oblations were presented as occasion required or indicated.

Aside from the daily worship were many special occasions on which worship at the altar was a prominent feature. Among them were:

The weekly Sabbath as a day of rest and special worship.

The feast of the new moon—monthly—observed by presenting special offerings.

The sabbatical month, or feast of trumpets, the seventh month of the ecclesiastical year which corresponded with the first month of the civil year,—observed by presenting special offerings.

The feast of the Passover, occurring annually, beginning on the fourteenth day of the month Nisan the first of the ecclesiastical year, and lasting one week.

The feast of Pentecost, annual, fifty days after Passover, and lasting one day.

The feast of Tabernacles, annual, from the fifteenth till the twenty-second of the month Tishri, the seventh month of the ecclesiastical and the first of the civil year.

The Day of Atonement, annual, five days before the feast of Tabernacles.

Later there were added the feast of Purim and the

feast of the Dedication, which are not mentioned in the law.

**FORMS OF  
WORSHIP**

The distinctive feature of worship at the sanctuary was the ministration of the priests and their attendants in presenting sacrifices and offerings at altars, while the people attended in reverent devotion.

Worship at the temple, like that earlier at the tabernacle, was under the direction of the descendants of Levi, one of the twelve sons of Jacob, chosen for this particular service. They were divided into two general classes in the time of Christ, Priests and Levites.

The priests, successors of Aaron, had charge of the ministrations. Over them was the High Priest. He was the only anointed priest. The priests ministered at the altar of burnt offering and the altar of incense, except on the Day of Atonement, when the High Priest had charge. The high priest and the priests were supported by a tithe from the Levites, and by parts of the offerings.

The Levites had charge of the temple and its furniture and assisted the priests in the ministrations. They were supported by tithes from the people and paid a tithe of their tithe to the support of the priests. After the settlement of Palestine and the erection of the temple, the Levites were engaged largely as teachers of the people, developing at length into the learned class, the scribes and lawyers of the days of Jesus.

The prescribed services of daily worship, the special services at the various feasts, and the stately observances of the Great Day of Atonement; the

smoking altars, the white-robed priests, the ministering Levites, the solemn and impressive ritual, all combined to make the temple a place of constant interest and attraction, and to the devout soul a means of grace to develop the truly penitent and worshipful spirit.\*

No sacrifices were offered in connection with the worship at the synagogue. It was altogether devotional and instructive, and was quite formal following a prescribed or well understood order. It occurred on the Sabbath and on other appointed occasions, and was under the direction of the "ruler" or "rulers" of the synagogue.

The service embraced reading of Scriptures, prayer and other liturgical exercises, which were followed by an address or sermon by a rabbi or by some distinguished visitor present, all quite similar in many respects to services conducted in Christian churches to-day.

**OTHER  
FORMS  
OF WORSHIP**

We have no record of any definite forms of family worship, like that which prevailed with Abraham and the patriarchs, but without doubt personal and family devotion was observed in many homes, in accordance with Deuteronomy 6:4-9.

The simplest form of worship of public character is referred to in the account of Paul's visit to Philippi, where it is said that he and his companions "went forth to the gate by a riverside, where we supposed there was a place of prayer"—a proseucha, a meeting place, under the open sky, generally outside the town, near a river or the sea for convenience in ritualistic

\*For description of Jewish worship at the temple, see Appendix



washings. The worship at these places seems to have been that of simple devotion, with probably some of the liturgical forms customary in the synagogue.

Evidently the worship of the Jews was deeply significant, pointing ever onward to the complete revelation of God and the consummation of the plan of redemption in Jesus Christ.

**GROWTH OF  
LITERALISM** But their very determination to purify their people of pagan tendencies after their return from Babylon resulted in a religious and social narrowness that as Tacitus says, filled them "with hatred to all other men." Along with this growth of social narrowness there came a literalistic interpretation of the holy Scriptures that emphasized rites and forms at the expense of spiritual and ethical truth so that at length the services at the temple and at the synagogues were devoid of almost everything but subserviency to dead forms.

These literalistic interpretations were transmitted as the "traditions of the elders," the unwritten but no less binding targums, taught by the Rabbis and scribes. They embraced most exacting rules covering food, clothes, journeys, occupations, religious rites—practically any and every act of life. They were especially numerous and complex relative to the Mosaic law of the Sabbath, several hundred special precepts being prescribed. Questions as to ceremonial cleanness and uncleanness afforded ground for interminable discussions, involving the application of rules as to washing of hands, cups, tables, and all kinds of household furniture; this not as a matter of

physical cleanliness, but as a matter of religious ceremony.

The Jews of the time of Jesus may  
**RELIGIONISTS** be classified under four heads, sects,  
or classes: the Pharisees, the Sadducees, the Essenes, and the common people.

The Pharisees seem to have originated after the Babylon exile, as a result of the effort to develop a closer adherence to the law. They were the extreme legalists, intent upon the exact keeping of the law and the traditions.

They are said to have numbered about seven thousand, and Josephus says, were recognized as having "great authority among the Jews, both to hurt such as they hated and to bring advantage to those to whom they were friendly disposed."

They were in a sense fatalistic, but conceded human freedom under divine Providence.

They believed in the immortality of the soul and the resurrection of the righteous. They were the most inveterate haters and persecutors of Jesus and the early Christians.

The Sadducees represent a reaction from Pharisaic literalism and narrowness. Their attitude was negative as contrasted with that of the Pharisees. They were not as numerous nor as influential with the people at large as were the Pharisees, probably because they represent the philosophic and aristocratic Jews. They held that the written law alone was of divine authority, and hence they discarded largely, though not wholly, the traditions. They denied the resurrection, but seem to have believed in the future life, though their position on this point is not al-

together clear. They were not fatalists, but held to the entire freedom of the will. While not friendly to Jesus, they were not as actively hostile to him as were the Pharisees.

The Essenes, not named in the New Testament, lived a somewhat monastic or hermit life, and were fatalistic in belief. They offered their own sacrifices instead of bringing them to the temple, and were largely engaged in agricultural pursuits. Philo estimates their number at about four thousand, but Josephus says that more than that number observed their rules.

Aside from the three classes named, who at most liberal estimate constituted but a small fraction of the Jews, there was the great body of the people, who either because of lack of time or lack of interest, did not give attention to the thousand and one rules and discussions of the Pharisees, nor the more liberal teachings of the Sadducees, nor yet to the monasticism of the Essenes—the common people. It was to these that the Pharisees referred in the expression (John 7:49), “this multitude that know not the law are accursed.”

It would be a great mistake to conclude that all the Jews had lost all spiritual apprehension and zest. Zacharias and Elisabeth, Joseph and Mary, Anna and Simeon, Nicodemus and Joseph of Arimathea are but samples of many more who like them were “righteous before the Lord,” “waiting for the redemption of Israel.” But these by no means represented the dominant class.



**SAMARITANS** Another phase of religious conditions in Palestine is presented by the Samaritans.

About B. C. 409, Manasseh, a Jew of priestly lineage, being expelled from Jerusalem, found refuge with the Samaritans, and with permission from the Persian king, built for them a temple on Mount Gerizim.

They held their temple as superior to that at Jerusalem; their copy of the law, the Samaritan Pentateuch, as of greater antiquity and therefore of greater authority, than that of the Jews, and that they observed its teachings more faithfully than did the Jews.

They kept their own Passover and instituted their own forms of worship, patterned after the Jews, but in their estimate superior to theirs. Though their temple was destroyed by John Hyrcanus B. C. 109, they continued to direct their worship toward Mount Gerizim where their fathers had worshiped. Their history, their enmity, their rival worship, all combined to render them extremely hateful to the Jews, and hence the constant religious antagonism between them.

**PAGANISM** Throughout Palestine, in many of its principal cities, had been built, following the Roman occupation, pagan temples in which was carried on the worship of the many representatives of pagan superstition, and of the emperor himself. So that while the Jews worshiped at Jerusalem, and the Samaritans at Gerizim, the corrupt and debauching rites of pagan worship were practiced as well; Palestine was cosmopolitan in religion as it was in population.

It was into this country, charming in its beauty, wonderful in its history; the battlefield of contending nations for centuries; depopulated and repopulated; with its mingling millions of Jewish peasants, priests and Rabbis; with its Roman rulers, soldiers, business men and pleasure seekers; with its immigrants from Arabia, Greece, and Egypt; with its Samaritan hatred matched by equal Jewish enmity; with its multiform religious faiths and practices—into this country came Jesus the Nazarene, to lift up a new standard, to establish the new kingdom, to publish the gospel of love, to give himself as the sacrifice for sin, with the purpose and hope of giving salvation to all the world.

*Analysis.*

Religion, types of

Judaism—Fundamental beliefs

Four external elements

Places of worship—

The Tabernacle

The Temple—Solomon's

Herod's—Courts

Size

Chambers

Furniture

Gates.

The synagogue

Time of worship—Constant

Occasional

Feasts.

Forms of worship—Sacrifices

Temple worship

Passover and other feasts

Day of Atonement  
Synagogue worship  
Other forms.

Literalism.

Rabbinism.

Sects or classes—Pharisees  
Sadducees  
Essenes  
Common People.

Samaritans.

Paganism.

#### IV. A LIFE SKETCH

SCOPE.—*The birth, childhood, early manhood, and public ministry of Jesus.*

The record of the life of Jesus is given in the four Gospels, bearing the names of their respective authors, Matthew, Mark, Luke, John. Many references to his life, both direct and indirect, appear in the other books of the New Testament, but none of them narrate any events—quite a remarkable fact.

Concerning the reliability of the Gospel records, Bishop William Thompson, D.D., formerly Archbishop of York, a contributor to "Smith's Bible Dictionary," says: "It may be fairly stated that the genuineness of the four Gospel narratives rests upon better evidence than that of any other ancient writings. They were all composed during the last half of the first century. . . . Before the end of the second century, there is abundant evidence that the four Gospels, as one collection, were generally used and accepted."

The numerous quotations from the Gospels in the writings of the early Church Fathers, and also by writers of heretical sects, is itself evidence that they were not only extant at that time, but that they were accepted with full confidence as biographical or historical records.

##### **DATE OF THE BIRTH OF JESUS**

The birth of Jesus is recorded by Matthew and Luke. The data given as to the time of his birth are: by Matthew, that he was born during the reign of Herod



the king and but shortly before his death; by Luke, that his birth occurred after an edict by Caesar Augustus that "all the world should be enrolled"—a census of the empire. Further indirect data given by Luke are, that the birth of Jesus occurred about six months after the birth of John the Baptist.

These data with facts from contemporaneous history show that the birth of Jesus did not occur earlier than the year of Rome 746, nor later than April of the year of Rome 750.

The fact that Jesus at the time of the death of Herod, had been taken while yet a young child, not more than two years old, to Egypt for safety, shows also that his birth had occurred some time, it may have been but a few months, before the death of the king.

A helpful datum in determining approximately the time of the birth of Jesus is found in the fact that he was about thirty years old when he began his ministry.

This datum derived its significance and value from the relation of the birth of Jesus, as to time, to the birth of John the Baptist. John began his ministry in the fifteenth year of the reign of Tiberius Caesar. Matthew and Mark each give the impression that it was not long after John began his ministry, probably not more than six months, when Jesus came to him for baptism and entered upon *his* ministry.

Tiberius Caesar became associate ruler with his father Augustus in the year of Rome 764, which makes 779 the fifteenth year of the reign of Tiberius. Subtracting from this thirty years, the age of Jesus when he began his ministry, we reach the year of Rome 749 as the probable year of the birth of Jesus, in full

consistency with the conclusions reached from the date of Herod's death.

As to the time of the year we are helped somewhat by the account of the annunciation to Zacharias concerning the birth of John the Baptist. From statements in the Talmud and by Josephus, relative to the service of priests at the temple, it seems that Zacharias was on duty at the temple April 17-23 and October 3-9 in the year of Rome 749. This puts the birth of John either January or July of the year 749, and the birth of Jesus, which occurred six months later, either July-August, or December-January, 749-750. Tradition has long favored December as the month, and while there is no direct proof that it is the exact time it is quite in harmony with these conclusions, and there is no argument against it. We therefore, following the suggestion of Andrews, reach the conclusion that Jesus was very probably born in the month of December of the year of Rome 749.

It was not till the sixth century of the Christian era that it was suggested that the birth of Christ be taken as the time from which to date a new era. This suggestion was made by Dyonisius Exiguus, who in calculating back to determine the birth of Christ made a mistake of four years, putting the year *one* of the Christian era four years too late.

The birth of Jesus is rendered peculiarly interesting by several facts. The first is that his begetting was supernatural; for nothing short of this can express the meaning of the answer of the angel to Mary's inquiry, "How can these things be, seeing I know not a man?" The answer of the angel was, "The Holy

Spirit shall come upon thee, and the power of the Most High shall overshadow thee; wherefore also the holy thing which is begotten shall be called the Son of God." This annunciation was made to Mary after her espousal to Joseph, but before their marriage.

**DESCENDANT  
OF DAVID** Joseph was a lineal descendant of David. Mary was a blood relation of Elisabeth, the wife of Zacharias, and is believed to have been also a descendant of David. Andrews, at the conclusion of a lengthy and critical argument, decides that the genealogy given by Luke is the genealogy of Mary. Thus Jesus through his foster father was, according to Jewish ways of estimating descent, a descendant of David; or, through his mother Mary, was directly a descendant of Judah's royal family.

The occasion of the journey of Joseph and Mary to Bethlehem was the edict of Augustus. In accordance with Jewish custom they, now husband and wife, went to Bethlehem, the original royal family site, for registration.

Their taking shelter in a stable in Bethlehem was because the village was crowded with people, probably on the same errand as theirs. We are accustomed to think that the birth occurred on the night following their arrival, but there is no scripture statement to that effect. Indeed Luke 2:6 seems to indicate otherwise.

The shepherds to whom the angels announced the birth are thought to have been caring for flocks intended for use at the temple as sacrifices. Tradition locates them about a mile east of Bethlehem, in a field that was later marked by a church built by the

empress Helena, mother of Constantine. Andrews holds that as keepers of flocks for sacrifice "they must have been often at the temple and in constant intercourse with the Levites and priests. The manifestations of the angel to them would thus be very early known to all those at the temple."

**CHILDHOOD  
OF JESUS**

When Jesus was eight days old he was circumcised and named.

Thirty-two days later, when he was forty days old, Mary, according to the Jewish law of purification (Lev. 12:2-8), presented herself with the child at the temple. The fact that they presented the offering of the poor, "a pair of turtle doves or two young pigeons," seems to warrant the conclusion that they were not financially able to provide a lamb as an offering. The blessing of Simeon and the thanksgiving of Anna are episodes indicating that the hope of redemption was still alive in many hearts.

Luke narrates their return to Galilee to their own city Nazareth, immediately following his record of these ceremonies at the temple, seeming to indicate that the return to Nazareth followed immediately after their visit to the temple forty days after the birth of Jesus. A little comparative study will reveal that this very certainty was not the case. This would crowd the visit of the Magi, the flight and exile in Egypt and return, all into the space of thirty-two days—quite too short a time.

The order of events seems to have been the birth at Bethlehem; the circumcision; the presentation at the temple; return to Bethlehem (unrecorded); the visit of the Magi, who found them living in a "house";



the flight to Egypt; residence there till the death of Herod; the return to Nazareth.

If the birth of Jesus occurred on or about December twenty-fifth, and the death of Herod not earlier than March thirteenth, there was ample time for this series of events, since the return from Egypt may not have occurred for some months.

The effort to determine who the Magi were, and how many there were, has never attained any definite results. They came from the East, possibly or probably Persia.

The slaughter of the innocents by order of Herod was in perfect accord with his known jealous and murderous disposition; the absence of any record of it in profane history is not at all surprising, since it was a minor event in a life crowded with more horrible atrocities.

The fact that Archelaus was to succeed Herod as king, and the knowledge of his murderous disposition, caused Joseph and Mary to feel more safe in Nazareth in the territory of the less cruel Antipas. Here in the quiet of the village were spent the childhood days of Jesus, the only record of what occurred being that he "grew and waxed strong, filled with wisdom; and the grace of God was upon him."

**IN FATHER'S HOUSE** At only one point does the curtain rise upon the life of Jesus between the return to Nazareth and his mature manhood; that is in the story of his visit at the temple when he was twelve years old.

Joseph and Mary being devout Jews went yearly to Jerusalem to attend the feast of the Passover. Whether they took Jesus with them each year, we

do not know. Andrews thinks probably not. Boys at twelve years of age were called "sons of the law," and began to attend the feasts regularly; hence the visit of Jesus at this time was in full accord with acknowledged custom.

This was probably the feast of A. D. 9. Jesus had already completed his twelfth year. Coponius was procurator of Judaea, Archelaus having been banished to Gaul. Annas was high priest.

After the services of the Passover were ended Joseph and Mary with other pilgrims started to return to Galilee, seeming to recognize Jesus as competent to care for himself, and counting that he was among friends in the company. At the end of the first day's journey they looked for him and not finding him returned to Jerusalem, where they found him in the temple, in one of the schools of the Rabbis, "hearing them and asking them questions," his attitude being not that of self-conceit, but of earnest inquiry.

In reply to the inquiry of his mother, he uttered his first recorded words, "How is it that ye sought me? Knew ye not that I must be in my Father's house?" He returned with them to Nazareth, where in subjection to parental authority he "advanced in wisdom, and stature, and in favor with God and man."

**YEARS OF  
SILENCE**

He resided at Nazareth until he was about thirty years of age. While we have no direct record of how these years were spent, yet the fact that he was afterward spoken of as the "carpenter" leaves little room to doubt that after completing the customary studies in the synagogue school, he gave his life to daily

toil in the shop and in the village with his reputed father Joseph.

The question as to whether there were other children in his home has been much discussed. The strong probability is that "but for a theory of false asceticism and an undervaluing of the married state," as Dr. Edersheim says, there never would have been any doubt that those spoken of as his "brethren and sisters" were sons and daughters of Joseph and Mary, born after the birth of Jesus.

**MINISTRY OF  
THE BAPTIST** Probably as early as the middle of the year of Rome 779 (A. D. 26), the fifteenth year of the reign of Tiberius Caesar, the first of the procuratorship of Pilate, Caiaphas being high priest, Annas ex-high priest, John the Baptist came into the Jordan valley announcing his message, "Repent, for the kingdom of heaven is at hand."

John seems to have lived a retired life up to this time. His clothing and his food mark him as disposed to a hermit life. Though by right of birth a priest, he seems never to have chosen to exercise that function.

Just what led him to begin his ministry at this particular time is not indicated, except by the brief statement, "The word of the Lord came unto John." It is not at all improbable that he and Jesus may have acted somewhat in consort; that is "the word of God" may have come to John through Jesus, who was himself "the Word." Mary, the mother of Jesus, and Elisabeth, the mother of John, were relatives, they visited together before their sons were born, and it is not improbable did so afterwards as well. They

may have met at the feasts at Jerusalem. Their sons may have met and visited as well. It is not out of harmony with anything in the Scriptures to think that John and Jesus may have conferred together and decided as to the time of the inauguration of their work. It may be, however, that John was moved to begin his work by the direct impulse of the Holy Spirit.

**BAPTISM  
OF JESUS**

John had been preaching for some time, attended by great multitudes, when Jesus, knowing that the time had come for him to begin his work, came to John, his divinely appointed forerunner or herald, and was baptized in the Jordan. In connection with the record of his baptism we have the second recorded words of Jesus. John expressed a consciousness of unfitness to baptize Jesus, and Jesus replied, "Suffer it now; for thus it becometh us to fulfill all righteousness." His baptism was the act of his public consecration before entering upon his public office—a recognition of the necessity of orderly procedure, and thus a fulfillment of all righteousness.

At his baptism was given the first special witness to his divine character and mission—the descent of the Holy Spirit upon him, and the voice from heaven, "This is my beloved Son, in whom I am well pleased." Tradition names January 6 as the date of his baptism.

**TEMPTATION**

Immediately after, Jesus retired, driven by the Spirit, "into the wilderness," probably not far from Jericho, where Mark says, "He was with the wild beasts." Here during and after a fast of forty days



and nights, he was tempted of the devil. The temptation was evidently both objective and subjective, and ended with the three particular temptations recorded: First, to despair of God's help; second, to presume upon God's promise; third, to gratify personal ambition. Luke reverses the order of the last two.

Following the temptation Jesus returned to the Jordan where John was preaching and baptizing. Here on two successive days John pointed him out as "the Lamb of God," on the first day adding the significant words, "that taketh away the sins of the world." Two of the disciples of the Baptist, Andrew and, as it seems, John, left the Baptist and attached themselves to Jesus; they were soon after joined by Simon, the brother of Andrew, surnamed Peter by Jesus. Edersheim concludes that this occurred on a Saturday, the Jewish Sabbath.

#### *The Ministry of Jesus.*

**FIRST YEAR**  
**A. D. 27**

From this point Jesus entered upon his public ministry, the first year being occupied with events somewhat introductory.

Leaving the Baptist to continue his ministry in the Jordan valley, in company with the three disciples Jesus started northward to Galilee, on the way adding two more to the number, Philip and Nathanael, the former of Bethsaida, the latter of Cana. On the third day they came to Cana, a village situated a few miles north and east of Nazareth. It is probable that they went first to Nazareth, and from there, in company with Mary, the mother of Jesus, went to Cana as invited guests to a wedding.

Marriage with the Jews was a very sacred institution, the union of the bridal pair symbolizing the union of God with Israel. It was looked forward to with great expectation from early childhood. The wedding was preceded by the period of betrothal, which sometimes lasted a full year. During this period both parties were regarded in law as actually married, though not having the right to live together. The marriage day was an occasion of joy and merriment, the bride being taken to the paternal home of her husband amid music and salutation of friends. After a brief marriage ceremony and the signing of legal documents, came the marriage feast, which sometimes lasted till the next day, or longer. It was during the feast in connection with this wedding that Jesus first exhibited his miraculous power by changing water to wine.

The fact that Joseph is nowhere mentioned after Jesus entered upon his ministry is thought to indicate that he had died before this time.

From Cana, accompanied by his mother, his brothers, and his disciples, Jesus went to Capernaum, a city of considerable importance lying on the north-west shore of the Sea of Galilee. They remained there but a few days, when Jesus and his disciples went to Jerusalem to attend the feast of the Passover, estimated to have occurred this year April 11-17. Two events of special interest occurred. When Jesus came to the temple he found there, as had been customary for some years, the court—probably the court of the Gentiles—occupied with pens and stalls of sheep and cattle, coops of doves, exposed for sale for sacrifice at the altar. Dr. Edersheim speaking

of this says: "It needs no comment to show how utterly the temple would be profaned by such a traffic, and to what scenes it might lead. From Jewish writings we know that the most improper transactions were carried on, to the taking of undue advantage of the poor people who came to offer their sacrifices." He also states that on one occasion in order to bring down the prices, one Ben Buta brought into the temple "no less than three thousand sheep." Think of three thousand sheep stabled and fed within the courts of the temple!

Another custom added still more to the confusion and desecration. It was required that the temple tribute be paid in the temple half-shekel, or in the Galilean shekel. But coin from all surrounding countries was in circulation in Palestine, and hence many of the worshipers coming to the temple must change the profane to the temple coin. To provide convenience for this, "money changers" opened stalls or tables in all the country towns and along principal roads a month before the Passover began, and conducted them for fifteen days. At the close of this period they removed to the court of the temple, where for a fixed charge they exchanged the sacred coin for that brought by the worshipers. That they did a thriving business is shown by the estimate of Dr. Edersheim, that the annual profit accruing to the brokers amounted to from \$35,000 to \$40,000.

Seeing the temple thus polluted and desecrated, the soul of Jesus was stirred with indignation. He may have seen the same at feasts before his entrance upon his ministry. Making a whip of pieces of cord quickly picked up, he drove out the cattle and sheep,

poured out the money of the brokers, overthrew their tables, and ordered them, "Take these things hence; make not my Father's house a house of merchandise."

This seeming assumption of authority upon his part could not pass unnoticed and he was asked for evidence of his right to do such a thing. His answer was indirect, somewhat enigmatical, and was misinterpreted into a charge presented against him three years later.

The second incident of special importance was his interview with Nicodemus, a member of the Sanhedrin, who having both heard and seen what he did, concluded that Jesus must be a teacher from God. Hence he sought a personal interview with Jesus. Though there is no direct evidence as to the influence of the interview upon the mind of Nicodemus, it seems clear from subsequent events that from this time Nicodemus both recognized and personally accepted Jesus as the Messiah, but without making a public confession of his faith.

After the feast Jesus in company with his group of Galilean followers spent some time, probably several months, teaching and baptizing in Judaea, the Baptist still continuing his ministry in the Jordan valley.

At length Jesus and his company left Judaea to return to Galilee, taking the route through Samaria. Reaching the well of Jacob, near Sychar, the site of the present city of Nablous, he sent his disciples into the village nearby to buy some bread, while he tarried by the well to rest. There is no direct Scripture statement that Jacob ever had any connection with this well, but such is thought to be hinted at in Gene-



sis 33:19. While Jesus was here at the well there occurred his interesting and instructive conversation with the Samaritan woman, and his two days' evangelistic work among the Samaritans.

From Sychar he went on to Cana, where at the solicitation of a Roman centurion stationed at Capernaum, Jesus healed his son who was lying at Capernaum at the point of death, the second miracle specifically named by John. This seems to have closed the first year of the ministry of Jesus, and we hear nothing further of him till "a feast of the Jews" at Jerusalem.

**SECOND YEAR**  
**A. D. 28**                      The second year of his ministry seems to have been spent wholly in Galilee, with the exception of one event, his attendance at a feast at Jerusalem, and the events connected directly with it.

Just what feast this was has been discussed quite extensively. Dr. Edersheim holds that it was the feast of Wood Gathering in August, or the feast of Trumpets in September. Alford inclines to think it was the feast of Purim. Geikie passes no judgment. Andrews, whose discussions on the chronology of the life of our Lord are very elaborate and very critical concludes that it was the feast of the Passover. Thus he finds four passovers referred to in John's gospel, and concludes that the ministry of Jesus covered the years A. D. 27, 28, and 29, and about three months of the year 30. The writer is disposed to accept Andrews' conclusions. The date of the Passover this year is estimated to have been March 30-April 5.

The fact that no disciples are mentioned as being with Jesus at this feast may indicate that at some

time previous, probably during or following the second visit to Cana, the five disciples returned for a time to their homes in or about Capernaum—they all seeming to be Galileans. This is altogether consistent with his later call to them at the Sea of Galilee to “follow” him.

While at Jerusalem at the feast, Jesus healed a “sick man” on the Sabbath at the pool of Bethesda. This violation of Rabbinic technicalities brought upon him severe criticism, which was by no means allayed when in his defense he used language that his enemies understood amounted to a claim to be “equal with God,” an accusation that he did not deny.

Learning now of the arrest and imprisonment of John the Baptist because of his reproof of Herod Antipas, Jesus returned again to Galilee, to inaugurate more fully his work there. Upon his return he visited Nazareth, where in the synagogue he announced himself as the fulfillment of Old Testament prophecy. Having read from Isaiah 61:1,2, he surprised his hearers by stating openly, “Today hath this scripture been fulfilled in your ears.” Though they were charmed by the beauty and grace of his words, they could not accept such claims from one who had grown up in their midst, but took him to a cliff nearby, probably the “abrupt face of a lime-stone rock thirty or forty feet high,” mentioned by Stanley in his “Sinai and Palestine,” intending to throw him over to his death. But Jesus eluded them and went to Capernaum, which he seems now to choose as his home.

Here he recalled the group of his disciples who some time before had returned to their ordinary

occupations. He now spent considerable time in Capernaum, and in circuits in the surrounding country teaching and healing the people. Many events of interest transpired, the order of which can be determined only approximately, and that only by the most careful and painstaking comparative study of the different records, section by section, sometimes verse by verse. Among the leading events may be mentioned, the first great draught of fishes; the healing of a demoniac, of Peter's mother-in-law, of a leper, and of a paralytic; the call of Levi; the defense of his disciples for plucking and rubbing heads of wheat on the Sabbath. It was one of the busiest periods of the entire life of Jesus.

About midsummer, after spending a night in prayer, he chose twelve from among his disciples and named them apostles, "sent ones." They are named by Matthew as follows: Simon (Peter) and Andrew, James and John, Philip and Bartholomew, Thomas and Matthew, James and Thaddeus, Simon (the Canaanean) and Judas Iscariot.

Both the names and the groups as given by Mark and Luke differ slightly from Matthew's list. It is believed that Bartholomew was another name of Nathanael. James in the fifth couplet above is James the Less in Mark 15:40. Thaddeus in the same couplet seems to be the same as the first Judas in the last couplet by Luke; he was also the Judas named in Matthew 13:55, brother of Jesus. Simon in Matthew's last couplet is called "the Zealot" by Luke. It was not unusual then as now for persons to be known by more than one name.

The Sermon on the Mount quite certainly followed the choosing of the Twelve. Matthew names them in connection with their mission at a later time, and probably gives them as they were grouped for that mission. The place of the sermon seems to have been the hills or mountains west and south of Capernaum, known as the Horns of Hattin. Neither Mark nor John gives any record of this sermon. Luke's record is considerably shorter than Matthew's, and besides presents several differences in form of statement.

A comparison of the two records gives the impression that after a night spent in prayer, followed by the choosing of the Twelve, the people assembled in great multitudes, having come from as far south as Jerusalem, and as far north as Tyre and Sidon. Jesus having been in the mountain with the Twelve descended to a level place and addressed the multitude of people. Attention will be given to the content of the sermon in another place. It will suffice to say at this point that the teaching of Jesus, both as to matter and manner, was so different from what the people had been accustomed to hear from the Rabbis, that they were "astonished," because he taught them as one that had "authority."

The remainder of the year was spent in great activity in Galilee. Many events of interest and importance transpired, among them the healing of the centurion's servant, the raising of the widow's son at Nain, and the visit of the delegation of disciples of John the Baptist.

This latter incident is of interest especially because it presents the attitude of Jesus and John



toward each other. John had now been in prison for several months, confined as is now believed in the Black Tower at Machaerus, his imprisonment being the result of his reproving Antipas for his incestuous marriage with Herodias, the legal wife of Antipas' half-brother, Philip.

Following the imprisonment of John, Jesus had withdrawn to Galilee, and, as far as John could see, neither manifested any interest in him nor gave any indication of any intention to establish the kingdom John had been announcing. And now after suffering such severe confinement for so long a time, and having meditated much upon the situation, he sent a deputation of his disciples to Jesus to inquire, "Art thou he that cometh, or look we for another?" While they were with him Jesus effected many wonderful cures of diseases, plagues, and evil spirits, and restored to sight many that were blind. Then turning to the messengers from John he called their attention to what they had seen and heard, and told them to report this to John as his answer to the question they bore to him. We have no record of how John was impressed by the reply, but it surely should impress upon believers in Jesus to-day the thought that the gospel can establish the claims of Jesus only as helpful service is rendered in the name of Jesus Christ by those who profess allegiance to him.

The anointing of Jesus' feet in the home of Simon the Pharisee, additional circuits through Galilee, the day at the sea-side teaching by parables, the healing of the demoniacs at Gergesa, the feast at the house of Levi Matthew, and the raising of Jairus'

daughter, are among the leading events closing the second year of the ministry of Jesus.

**THIRD YEAR**  
**A. D. 29**

It was during the third year of our Lord's ministry that he attained the greatest influence with the multitudes and, the same year witnessed increasing opposition and persecution. It was a year of great activity, and like the preceding year was spent chiefly in Galilee.

Four leading events, interspersed with many others especially distinguish this year, the first being the miraculous feeding of the five thousand, and events associated with it, occurring probably in April, about the time of the Passover.

Earlier in the year he had been rejected a second time at Nazareth. Following this he sent the Twelve throughout Galilee on an evangelistic mission. During this period occurred the beheading of John the Baptist at the instigation of Herodius. Shortly after his death the Twelve returned and met Jesus at or near Capernaum. Desiring to "rest a while" they retired to the vicinity of Bethsaida, east of the Jordan and north of the Sea of Galilee, within the province of Philip, hoping to avoid the multitude. But the plan for rest failed, for no sooner did the people discover their movements than judging their destination they set out afoot around the head of the lake, so that by the time Jesus and the Twelve had landed from their boats, the multitude were there to meet them. Jesus, moved with compassion, spent the day in teaching the anxious crowds and healing their sick; for, as he said, they were "as sheep not having a shepherd." We have no record of the teaching of

this day. In the evening, knowing that the people were hungry, Jesus took five barley loaves, or cakes, and a few small fishes provided from a boy's lunch basket, and with them fed the entire multitude, "about five thousand men, besides women and children," in all, probably seven or eight thousand people. Wrought to a high pitch of enthusiasm by this exhibition of compassion and power, the people determined to take Jesus and proclaim him king. Declining their offer he dismissed the multitude, directed the disciples to take the boat and return to Capernaum, and himself withdrew to the quiet of the hills to spend the night alone in prayer.

The next morning he and the Twelve were in Capernaum, after the interesting events of the night spent on the sea. The multitude finding that he had left Bethsaida crossed the sea, and met him in Capernaum where in the synagogue he spoke to them of himself as "the bread of life." His disciples did not understand that while he spoke in literal terms he intended to teach spiritual truth, and a number of them becoming offended at what he said turned away and left him. From that time he did not meet the hearty reception in Galilee that had previously been accorded him.

**TYRE AND  
SIDON**                      Shortly after this, some interesting events intervening, he made a visit to the regions of Tyre and Sidon, where he healed the Syrophoenician maiden in answer to the unyielding petition and supreme faith of her mother. Returning to the Decapolis, east of the Sea of Galilee, he preached for three days to the assembled multitudes, and then repeated the miracle of Beth-

saida, feeding "four thousand men, besides women and children," probably five or six thousand in all. The only visible supply of food was seven loaves and a few small fishes. He afterward returned to Capernaum, where he reproved the Pharisees and Sadducees for their hypocrisy, and withdrew again to Bethsaida.

During the same summer occurred one of the most interesting events of the entire life of Jesus, the Transfiguration. Seeking retirement again, he in company with the Twelve withdrew northward to the vicinity of Caesarea Philippi and Mount Hermon. On the way he inquired of the Twelve as to the public estimate of himself, and the estimate of the Twelve, and received from Peter, in behalf of the Twelve, the reply, "Thou art the Christ, the Son of the living God." In response, Jesus said to Peter, "Thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."

Soon after this, on Mount Hermon, as is now generally believed, Jesus was transfigured in the presence of Peter, James, and John. There were three distinct elements in the event: the transfiguration proper; the appearance of Moses and Elijah conversing with Jesus concerning his death; and the voice from heaven: "This is my beloved Son, in whom I am well pleased; hear ye him." From Hermon they returned to Capernaum, where they remained but a short time.

The next event of special interest is the presence of Jesus at the Feast of Tabernacles, having been preceded a few days by his disciples. Andrews, in his revised "Life of Our Lord," places the Trans-



figuration after the feast of Tabernacles, which may be the true order. The feast occurred in the fall of the year, its date in this particular year being estimated October 11-18.

Jesus spent the time largely in and about the temple teaching the people, many being influenced to believe on him. His persecutors becoming at length intent upon his death, sent officers to arrest him; but they returned without him and gave as their reason, "Never man so spake!" During the feast Nicodemus appeared a second time, now in defense of Jesus before the Sanhedrin; but he could not stem the tide, as was shown by the effort of the enemies of Jesus to stone Jesus to death. His healing a blind man on the Sabbath increased their anger, but he escaped their hands.

Jesus now seems to have returned to Galilee, the evidence of which is the record, by Luke especially, of a *journey from Galilee to Jerusalem* about this time that does not seem to harmonize with John's account of his going up to the feast of Tabernacles, just referred to above. The journey described by Luke was open and public, announced in advance by the "seventy," and embraced a number of incidents of public interest; while the journey described by John was secret, his disciples having gone up to Jerusalem before him. The journey mentioned by Luke was made through Peraea and seems to have preceded his attendance at the feast of Dedication, mentioned only by John, which occurred about December 20-27. During this feast the Jews again sought to arrest him, but did not succeed. While attending the feast Jesus seems to have been entertained at the home of

Mary and Martha and Lazarus at Bethany. With this the third year of his ministry closed.

The opposition becoming so pronounced at the feast of Dedication, Jesus withdrew across the Jordan, "and there he abode," this expression seeming to indicate that he remained there some considerable time, during which he was busily engaged in teaching the people and relieving them of sickness. Some of his most instructive parables seem to have been spoken during this period.

It was during his stay here that Lazarus, Jesus' friend at Bethany, took sick, resulting in Jesus being called, as was intended, to heal him; but as it proved, to raise him from the tomb. This was probably the most marvelous act of the ministry of Jesus, but it became at once the occasion of his bitter persecution, his enemies now determining definitely to have his life. Knowing their determination, and knowing as well that his "hour" had not yet arrived, Jesus withdrew again, this time to Ephraim, a secluded village to the north and east of Jerusalem, where he spent some weeks in seclusion with the Twelve. There is no record of what occurred during this time.

The spring of the year drew near, and six days before the Passover Jesus came to Bethany, where he seems to have been the guest of Lazarus and his two sisters. The journey was attended by teaching and healing the people, two interesting incidents being the interview with Zacchaeus, and the healing of two blind men, both events occurring at Jericho. Leaving Jericho he came directly to Bethany, attended by the Twelve, arriving there, as nearly as can be determined on Friday evening, March 31. The next

day, the Jewish Sabbath, was spent in quiet reverence. After its close (sunset), Jesus and the Twelve, with Lazarus and his two sisters, were entertained at supper in the home of one Simon "the leper," probably one whom Jesus had at some time healed. During the supper, Mary, the sister of Lazarus, as an expression of gratitude, anointed Jesus from a vase of costly perfume. Judas Iscariot criticized what was, as he saw it, a useless waste. Jesus rebuked him sharply, and added in commendation of Mary, "She hath done what she could"; and promised that this act of hers should ever be spoken of as a memorial of her love and devotion.

The presence of Jesus and Lazarus attracted so many of the "common people" to the village that the priests decided that Lazarus, too, must be slain, as a means of checking the influence of Jesus. Whether they accomplished their purpose is not known. There is no mention of Lazarus after this time.

The next day, Sunday, a great multitude of the common people, as it seems, many of them no doubt from Galilee present for the Passover, when they saw Jesus riding over Olivet toward the city, broke forth in shouts of joyful welcome and acclaim, recognizing in Jesus the promised son of king David, coming in the name of the Lord. As Jesus rounded the hill to the point where Jerusalem broke into full view, "he saw the city and wept over it," the word used signifying a loud and deep lamentation. Seeing the enthusiasm of the multitudes the Pharisees said, "Behold how ye prevail nothing: lo the world is gone after him." How marvelously true to-day!

Arriving in the city, Jesus entered the temple, looked about for a short time, and then withdrew to Bethany.

The next day, Monday, he returned early to the city, turning aside on the way to look for some fruit on a fig tree by the wayside; finding none, and seeing in the tree a symbol of fruitless Jewish ecclesiasticism, he said to the tree, "No man eat fruit of thee henceforth forever." At the temple he saw again the same desecration of its sacred precincts that he had so strongly rebuked three years before—cattle, sheep, doves, moneychangers, with all that their presence and traffic entailed. Roused to indignation he drove them out a second time, saying, "It is written, My house shall be called a house of prayer; but ye have made it a den of robbers." Evening found him again in the home of his friends in Bethany.

The next day, Tuesday, was full of interest to him and to every student of his life. He returned in the morning to the city, his disciples noticing on the way that the fig tree spoken to the day before had withered away. Probably full half the day was spent at the temple teaching and answering puzzling questions put by his enemies. Meantime he commended the poor widow for her proved devotion, and received some Greeks who desired to meet him.

Withdrawing at length to the slopes of Olivet overlooking the city, in company with the Twelve, he spent the remainder of the day teaching them, and us, of things that were yet to be, and then returned again to Bethany. It seems to have been on this evening that Judas Iscariot, smarting under the rebuke administered at the home of Simon, left the



company, returned to the city and completed his bargain for the betrayal of Jesus.

Wednesday and a considerable part of Thursday were spent in retirement in Bethany; no record of what occurred being given, except that at some time on Thursday he sent Peter and John into the city to prepare for the Passover.

On Thursday evening he met with the Twelve in the upper room to keep the feast. The events from this time are so closely connected with the crucifixion that they are left for discussion in a chapter given to that subject.

### *Analysis.*

The Gospels—our source of information.

Birth of Jesus—

    Data and Date.

    Supernatural origin.

    Attendant circumstances.

Childhood of Jesus—

    Circumcision.

    Presentation at Temple.

    Visit of Magi.

    Slaughter of Innocents.

    Flight and return.

In his Father's house.

Years of silence.

Ministry of John the Baptist.

Baptism of Jesus.

Temptation.

First year of Jesus' ministry—

    At Cana.

    Visit to Capernaum.

- At first feast of Passover—cleansing temple,—
  - Interview with Nicodemus.
- Ministry in Judaea.
- At well of Jacob.
- At Cana—heals nobleman's son.
- Second year of ministry—
  - At second Passover.
  - Return to Galilee.
  - Rejected at Nazareth.
  - Recalled disciples.
  - Sermon on the Mount—Choice of Twelve.
  - Message to John.
  - Anointing in home of Simon.
- Third year of ministry—
  - Death of John Baptist
  - Fed five thousand.
  - "The Bread of Life."
  - On borders of Tyre and Sidon.
  - Fed four thousand.
  - The Transfiguration.
  - At Feast of Tabernacles.
  - At Feast of Dedication.
  - Beyond Jordan.
  - Raised Lazarus.
  - At Ephraim.
  - Return to Bethany.
  - Anointed second time.
  - Triumphal Entry.
  - Taught daily in the temple.

## V. THE SON OF MAN—THE SON OF GOD.

*Scope.—Humanity, Messiahship, and Divinity  
of Jesus.*

The many unusual events in the life of Jesus—the circumstances of his birth, his supernatural deeds, his remarkable life and teaching—raise the question, What was he, and, Who was he?

**A MAN**                      The evidence is abundant that he was a human being. He was born of a woman, reared as a child, ate and drank, slept and awaked, walked and talked, sorrowed and died—all in a manner common to men. There is no reason to question that he was indeed a man.

He was a man of *superior intelligence*. This characteristic became manifest while he was yet a child, through the incident at the temple. We have no record of his educational advantages. They were probably limited to what was usually provided in the synagogue schools for Jewish children. Nevertheless, in later years his intellectual grasp was such as to raise the question, "Whence hath this man this wisdom?" and, "How knoweth this man letters, having never learned?" The latter expression seems to indicate that he had never had the advantage of the higher rabbinical schools, and yet his knowledge was such as to excite general surprise.

That he was a man of broad and clear intellect is shown by his teaching, and by his marked ability to meet the most insidious attacks of his enemies. A striking illustration of this is shown in his defeat and

silencing of the combined attack of the Herodians, the Pharisees, and the Sadducees on Tuesday of Passion Week.

He was also a *devoutly religious man*. He worshiped the one living and true God, expressed profound reverence for his written word, and for the temple, the appointed place of divine worship. His life was devoted to doing the will of God. He was pre-eminently a man of prayer. His entire life bears evidence that he lived as in the immediate presence of God. His was a devoutly and intensely religious life.

There is no evidence, however, of the slightest tendency toward either intellectual or religious fanaticism; every incident of his life bears testimony to the most perfect sanity of mind, the most perfect balance of all his faculties.

He was a man of *intense convictions*, demanding not simply that actions be formally right, but that the motives that give rise to acts be right. With him the motive was the kernel of the act and of the life.

The same intensity of conviction that marks his teaching, characterized his living. In truthfulness, in heroic adherence to the right, in respect for the rights of fellowmen, in kindness and compassion, in self-sacrificing service, in personal humility, in heartfelt sympathy, in genuine sincerity—indeed in all the elements that unite to constitute and adorn a truly noble character, he was without a peer in his own age, and no one like him has since lived.

Hence, he was pre-eminently *a good man*, the one perfect expression of all the elements that combine to constitute real personal goodness.



At his trial before Pilate his enemies did their best to convict him of some deed of evil conduct, but failed so completely that the governor repeatedly pronounced him innocent of any fault, and only gave sentence against him to satisfy his persecutors, and to avoid their making an appeal to Caesar against himself.

For almost nineteen centuries the record of his life has been before the world as an open book. It has been studied from every conceivable angle by both adherents and opponents, and he stands unchallenged as the one perfect man known to the human race. Rousseau, the French skeptic, says of him: "What sweetness, what purity in his manners! What an affecting gracefulness in his delivery! What sublimity in his maxims! What presence of mind; what subtlety, what truth in his replies! How great the command over his passions! Where is the man, where is the philosopher, who could so live and so die, without weakness and without ostentation?"

It is of first importance that this fact of his perfect sanity and of his supreme and irreproachable moral character be seen, and seen clearly, for upon this rests in an important sense all else that is to be said concerning him.

But Jesus *claimed to be* a man with  
**MESSIAH** a peculiar, a unique mission—that he  
was *the Messiah*. The Old Testament Scriptures, which were at that time and had been for centuries the peculiar possession of the Jewish people, teach throughout that there was to come a deliverer, a redeemer for the race, his coming

being made necessary by the fact and consequences of human sinfulness.\*

Micah pointed out Bethlehem as the birth-place of the coming deliverer and ruler. Isaiah spoke of him as a suffering Savior. All the symbolic sacrificial system of the Jews pointed forward to him as both a sacrifice for sin, and as a priest interceding before God. Indeed, the entire Old Testament is to be looked upon as prophetic, pointing onward to this coming deliverer. They show that he was to be a prophet or teacher, a priest, and king. As priest he was to present a sacrifice, which, as is set forth so clearly in Isaiah fifty-third chapter and elsewhere, was to be himself.

The mission of this promised one, according to the Old Testament, was to fulfill and thus put away the symbolic sacrificial system established under Moses; to teach the people the truth symbolized in these sacrifices; to establish a kingdom of righteousness into which all nations should ultimately flow; as priest and intercessor before God, to effect reconciliation for sin; as king to reign forever over the kingdom of righteousness that he was to establish.

This background of divine promise had awakened among the Jews a universal expectation of a coming deliverer, and they designated this expected one "the Messiah," "the anointed," having in mind his three-fold relation of prophet, priest, and king.

*Jesus claimed* to be the fulfillment of these promises and prophecies, the Messiah.

Shortly after he entered upon his public life, while in conversation with the Samaritan woman at the

\*See the following special prophecies: Gen. 3:15; 49:10; Deut. 18:18; Isa. 7:14; 9:6, 7; 11:1, 10; Jer. 23:5; Micah 5:2; Isa. 53.

well of Jacob, when she spoke of her hope of the coming Messiah, Jesus said, "I that speak unto thee am he," thus definitely claiming to be the fulfillment of the long cherished hope of Jews and Samaritans.

When on the way to the region of Caesarea Philippi, Peter said to Jesus, "Thou art the Christ" (Christos being the Greek equivalent for the Hebrew term Messiah). Jesus replied assuring Peter not only that his conviction was right, but that it had been revealed to him by God the Father, thus affirming again that he was the Messiah.

When on trial before the Sanhedrin he was asked upon oath, "Art thou the Christ?" the Messiah, Jesus replied directly, "I am."

John the Baptist pointed Jesus out as "the Lamb of God that taketh away the sin of the world," referring to him as the real sacrifice for sin. Jesus claimed for himself this sacrificial mission of the Messiah when he said, "The Son of man is come . . . . to give his life a ransom for many," and also when instituting the Lord's Supper he said, speaking of the wine, "This is my blood of the covenant, which is poured out for many for the remission of sins."

His immediate *disciples believed* him to be what he claimed to be—the Messiah.

Shortly after the baptism of Jesus, Andrew said to his brother Simon, "We have found the Messiah."

Their frequent reference to him as "the king of Israel" was the equivalent of recognizing him as the Messiah.

In all their later teaching and writing they devoted their entire energy to making Jesus known as the Christ, the Messiah, the Savior of men. Peter said

on the day of Pentecost, "Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ [Messiah], this Jesus whom ye crucified." Shortly after he said, "Neither is there any other name under heaven, that is given among men, wherein we must be saved." John says of him in his first letter, "He is the propitiation for our sins, and not for ours only, but for the whole world." The burden of the teaching of Paul is to the same effect. The book of Hebrews is devoted especially to setting forth the Messianic office and work of Jesus as sacrificial offering and intercessor before God.

It is clear, therefore, that those who lived nearest to Jesus, saw him not only as a man, not only as marked by superior intelligence, religiousness, and moral goodness, but they saw in him as well, the long promised Messiah.

In answer to this conviction of his immediate followers, published with a zeal that did not hesitate even in the presence of death, the Christian *church* was established, and it has existed ever since, holding with the utmost tenacity that Jesus is the *seed of the woman* that should bruise the serpent's head—the Messiah.

We have thus reached the conclusions:

1. That Jesus was a man of superior intelligence, and of irreproachable moral and religious character.
2. That in him were fulfilled, as in no other one known to history, the specific biblical promises and prophetic statements in reference to the Messiah.
3. That he himself claimed to be the Messiah.
4. That his immediate followers, with no promise of personal advantage, believed him to be the Messiah,



and under the inspiration of the Holy Spirit so declared him.

5. That the Christian Church throughout its history has held and to-day holds this same conviction, and in the advocacy of this conviction has accomplished its great achievements.

It is therefore both scriptural and reasonable to believe, and hold, and publish that Jesus was and is the promised Redeemer and Savior of the world.

**MORE THAN  
MAN** But there is much in the Gospels that teaches that while Jesus was truly man and was indeed the Messiah, he was also more than man.

“But how could he be more than man?”

The answer is very simple—we do not know. And not only this, but we cannot know. **And** this for the very sufficient reason that we do not, **and** cannot know, are not constituted to know, the **HOW** of anything. Some *facts* we know, but we do not know the *how* of any facts, not even of the fact of knowing.

We may as well therefore content ourselves to be ignorant of **HOW** Jesus could be more than man, and continue to give our attention to the study of “What and Who Was He?”

Who then was he?

**THE SON  
OF GOD** The first announcement of the coming of him who was named Jesus was made by an angel “to a virgin betrothed to a man who was named Joseph.”

The statement of the angel was, “Thou shalt conceive in thy womb and bring forth a son, and thou shalt call his name Jesus. He shall be great and shall

be called the Son of the Most High." And Mary inquired, "How shall this be, seeing I know not a man?" The angel replied, "The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee; therefore the holy thing which is begotten shall be called the Son of God."

This is the scripture record of the begetting of Jesus, and undoubtedly is intended to convey the impression that his begetting should not be after the natural order, but should be through the power of the Holy Spirit. The very interesting statement is made that because of his begetting by the Holy Spirit he should be called "the Son of God."

It is impossible to go further into this mystery. The result was that the child was born and grew to manhood—a man; but it is evident that the term "man" does not express fully his being and nature as is shown by the statement, "he shall be called the Son of God."

It is clearly shown by the Gospel records that Jesus accepted and applied to himself titles that express a relation to God higher than that sustained by man as man. To deny this is to deny the validity of the gospels entirely. These titles take three different forms, "Son," "the Son," "the Son of God."

At his baptism, following the descent of the Holy Spirit upon him, a voice from heaven said, "This is my beloved Son in whom I am well pleased." At his transfiguration the same voice repeated, "This is my beloved Son, in whom I am well pleased. Hear ye him."

Jesus said, "For God so loved the world that he gave his only begotten Son, that whosoever believeth

in him shall not perish, but have eternal life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved."

How insignificant would be that statement if by the term "Son" were meant only a man, even the most intelligent and the best man! Notice the same in the following quotations:

"No man knoweth the Son, save the Father; neither doth any one know the Father save the Son."

"The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath eternal life."

"As the Father raiseth up the dead and giveth them life, even so the Son also giveth life to whom he will. For neither doth the Father judge any man, but hath given all judgment unto the Son; that all men may honor the Son. He that honoreth not the Son honoreth not the Father that sent him."

It is clear from these expressions, and their number might be greatly increased by others of similar character, that Jesus applied to himself this title "Son" in such a way as to attribute to himself rights and prerogatives that belong to no one who is only a man.

But he assented to and employed terms more specific in meaning than this. Notice the following expressions:

"He that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God."

"Jesus heard that they had cast him out; and finding him [the healed man], he said, Dost thou

believe on the Son of God? He answered and said, And who is he, Lord, that I may believe on him? Jesus said unto him, Thou hast both seen him, and he it is that talketh with thee."

"Say ye of him whom the Father hath sanctified and sent into the world, Thou blasphemest, because I said, I am the Son of God."

"This sickness is not unto death, but for the glory of God, that the Son of God may be glorified thereby."

"The high priest said unto him, I adjure thee by the living God that thou tell us whether thou art the Christ, the Son of God. Jesus saith unto him, Thou hast said"—an affirmative answer.

It is clear from these statements that Jesus applied to himself the title, "the Son of God."

The same title was applied to him by others, without evoking any dissent from him.

Once when on the Sea of Galilee, his disciples said to him, "Of a truth thou art the Son of God."

When on the way to Caesarea Philippi, Peter said to Jesus, "Thou art the Christ, the Son of the living God," Jesus assented, replying that this conception of him had been revealed to him by the Father.

At Bethany Martha said to Jesus, "I have believed that thou art the Son of God," and Jesus assented to her conception.

The Jews understood that he applied this title to himself, and presented as a charge against him before the governor, "He made himself the Son of God."

These expressions show beyond a reasonable doubt that Jesus claimed to be the Son of God. It is im-



possible to accept the gospel records as historically reliable and deny this.

Now, he either had the right to use this title, or he had not that right. The only ground upon which he could have such right, is that the title expressed the fact. That is, Jesus either was so related to God that he could rightly apply to himself the title—not “*a* Son of God,”—but, “*the* Son of God,” or he was not so related.

If he was not so related, then his using this title can be accounted for in only one of two ways, either he was himself deceived, or he was trying to deceive.

But his perfect sanity of mind, the absence of everything that looks like self-deception, or mental unbalance in every other relation, refutes the charge that he was suffering from mental unbalance, or hallucination in this respect. We cannot say that Jesus was self-deceived in this one respect, and at the same time attribute or concede to him the perfect sanity of mind that marks his life in every other relation. Jesus was not self-deceived.

On the other hand, his unimpeachable moral character refutes the charge that he was trying to deceive the people. He could not have been a good man in every other relation, and a deceiver at this point. Just as it is impossible for Jesus to have been both a sane man and a fanatic, so it is impossible for him to have been both a good man and a blasphemous deceiver.

There is, therefore, no other rational conclusion than that Jesus was what he claimed to be, and what the voice from heaven and his own works proved him to be—“the Son of God.”

But what does this title as used by Jesus and as applied to him by others imply? Or, what did he intend to express as to his relation to God when he said, "I am the Son of God"? What was his nature or his being that he was entitled to use that expression?

It is impossible to reach an answer to this question through any attempt at a physical or even a spiritual analysis, for the reason that such an analysis, looking to the answer to this question, is impossible. The only answer possible is that which can be gained from the same source as that from which we gain knowledge of the fact, that is, the Gospels, along with such elucidation and corroboration as is furnished by other portions of the Holy Scriptures. This answer will be gained through a study of special characteristics or attributes exhibited by him and recorded in the gospels, just as we gain a knowledge of the nature of any *substance*—not by a study of those elements from within for that is impossible; but by a study of the characteristics which they exhibit.

**CHARACTERIS-  
TICS  
ATTRIBUTES**

No one can read the Gospels with any care without noticing the frequency with which Jesus speaks of himself as being "sent."

"My meat is to do the will of him that sent me."

"This is the work of God that ye believe on him whom he hath sent."

"I came down from heaven not to do mine own will, but the will of him that sent me."

"The Father that sent me beareth witness of me."

Kindred to these, and shedding light upon them, is another class of statements:

"I am from above. . . . I am not of this world."

“I came forth and am come from God.”

“I speak the things which I have seen with the Father.”

“Thou lovedst me before the foundation of the world.”

These expressions, like which there are many more, all imply the existence of Jesus before his life as a man, and therefore show that it was not simply as a man that he claimed to be related to God, but that he was related in such a sense that he could say, “I am before the foundation of the world.” “Before Abraham was born, I am”; that is, he claimed to have had eternal pre-existence, and to have been sent from the Father on a special mission. John says, speaking of him as the Word, “In the beginning was the Word.” Hence he claimed a relation to God entirely different from that sustained by men generally.

His teaching and his acts express this difference in relation from still another side.

In his sermon on the mount, he gave a new and altogether original interpretation to the religious and ethical teachings of Moses and the prophets, and in doing so made no appeal to authority higher than his own. His oft repeated expression was, “It has been said to you . . . . but I say unto you,” thus claiming original personal authority. This same assertion of original authority marked all his teaching.

His miraculous *acts* were wrought without appeal to any authority higher than himself.

Speaking of his own *life* he said, “I have power or right to lay it down, and I have power to take it again,” another assertion of his own original authority.

He forgave sin without making appeal to higher authority than himself. That is, he claimed such a relation to God as that he in himself possessed the absolute authority of God.

On several occasions he claimed a universality of right or authority that can exist only with one who sustains the closest conceivable identification with God.

"The Father loveth the Son, and hath given all things into his hand."

"All things have been delivered unto me of my Father."

"All authority hath been given unto me in heaven and on earth."

These statements are as unmeaning as the mutterings of a mad man, except upon the condition that he who uttered them sustained a relation to God infinitely closer than that sustained by one who is only a man.

Other statements still more strongly emphasize this intimacy of relation:

"The Son of man is Lord of the sabbath."

"The Father . . . . hath given all judgment unto the Son."

"I am the light of the world."

"I am the way, and the truth, and the life."

"I am the resurrection and the life."

"As the Father hath life in himself, even so gave he the Son to have life in himself."

"The Son also giveth life to whom he will."

"That all may honor the Son even as they honor the Father."



But he goes even further than this. In vindication of his healing the infirm man at the pool of Bethesda on the Sabbath, Jesus said, "My Father worketh even until now, and I work." For this the Jews sought to kill him, because in saying this, as they said and rightly, he made "himself equal with God." But Jesus instead of correcting their conclusion as he was morally bound to do if they were wrong, continued to use expressions which conveyed the very same idea, equality with God.

At the feast of tabernacles, later, he said, "I and the Father are one." The Jews at once attempted to stone him, because, as they said, he "being a man made himself God." And Jesus, instead of correcting their understanding said, "I am the Son of God."

It is clear from these expressions that Jesus' understanding or conception of his own nature or being was such that he considered it proper to think and speak of himself as equal with God, as one with God.

Summing up these numerous and varied statements of Jesus, we may get his estimate of himself, and thus learn, at least in some degree, what was his nature as "the Son of God." That is, his nature or being is such that he could rightly claim:

1. To have been with the Father before the world was.
2. To teach and interpret the most sublime truths upon his own authority.
3. To call the dead to life in his own name and right.
4. To forgive sin in his own name.

5. To have life in himself.
6. To give to men eternal life.
7. To lay down his life and take it again.
8. To deserve the same honor as is due God the Father.
9. To have "all authority in heaven and on earth."
10. To be equal with God.
11. To be one with God.

We have already seen that the absolute sanity and irreproachable character of Jesus compel the admission of his claims. Conceding his claims, it is not possible, if we are willing to follow truth to its legitimate conclusion, to stop short of saying with Thomas, "My Lord and my God."

From all this it appears:

1. That Jesus was a man; a man of unsurpassed intelligence and complete mental balance; a man of perfect religious and moral character.
2. That he was and is the long promised Messiah, the "king of Israel," the ransom, the atonement for sin.
3. That he was and is "the Son of God" in such sense that he is eternal with, equal with, and one with God.

Not simply that he possessed those qualities or attributes akin to those possessed by God which are possessed by all who are made in the image of God, but in higher degree; but that he possesses the divine nature in such sense that he is entitled to the honor that belongs to God, exercises the authority of God, and can, without blasphemy, claim to be equal and one with God.

The other books of the New Testament furnish abundant evidence that his immediate followers understood, believed, and taught that he was so possessed of the nature and being of God that they, under the inspiration of the Holy Spirit could say of him:

“Who is over all, God, blessed forever.”

“In him dwelleth all the fulness of the Godhead bodily.”

“Jesus Christ....who is the blessed and only Potentate; the King of kings, and Lord of lords; who only hath immortality, dwelling in light unapproachable.”

“Who is the image of the invisible God, the first born of all creation; for in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and unto him; and he is before all things, and in him all things consist.”

Of this last expression, Dr. Campbell Morgan says: “If ever the heart questions the deity of Christ it is well to go back and read this great statement. It is impossible to retain this in the Bible if Jesus Christ be anything less than God. . . . . Wherever the eye rests, whatever the mind is conscious of, is, as to the first cause, the work of Christ. His footprints may be traced through all creation, and every blush of beauty reveals the touch of his fingers. There are no flowers but have in them the witness of him; no marvelous, majestic landscapes entrancing the vision of men but that sing the solemn anthems of his praise and beauty. In all the procession of created things—

the rolling seasons, the dawn of the day, the westerning of the sun—and in the emergence of spring from its garments of winter, its procedure to the splendor of summer, and its gorgeous unrobing in autumnal glory—is to be discovered the power of Christ.”

*Analysis.*

A man—

Of broad intelligence.

Of perfect sanity.

Deeply religious.

Of intense convictions.

Of perfect moral character.

The Messiah—

Prophecy.

His own claims.

So accepted by John the Baptist.

So held by his disciples.

In this faith the Christian church has done its work.

The Son of God—

So announced by angel.

Accepted this title himself, without dissent.

His claims corroborated by

His sanity of mind.

His irreproachable moral character.

As the Son of God, his nature or being—

Not determinable by psychological analysis.

Determinable by his characteristics—

Sent, therefore pre-existent.

Had original and ultimate authority,  
hence equal with God.

Evidences from other New Testament books.

Dr. Campbell Morgan's statement.



## VI. HIS BELIEFS AND TEACHINGS.

SCOPE.—*The religious and ethical conceptions of Jesus as indicated by his life and teachings.*

What were the religious and ethical beliefs and teachings of Jesus as expressed in his life and words?

In the study of this topic, while we may think of Jesus as truly human, as he was, and may see in his acts and words the expression of his personal sentiments and convictions, we remember that he was also truly divine, the Son of God, and hence his acts and words express as well the mind and will of God as manifest in him, and therefore, when understood as he intended them to be understood they are infallibly correct and authoritative.

**OLD  
TESTAMENT  
BACKGROUND** An important fact to be recognized at this point is that in his life and teaching Jesus accepted the Old Testament Scriptures as true and authoritative. He stated clearly that he did not “come to destroy the law or the prophets, but to fulfil” — “to fill out” (Alford). Hence the background of the Old Testament teaching on religious and ethical subjects is presupposed in all that Jesus said and did, receiving in all its essential principals his endorsement, all of it to be understood and interpreted in its deeper and holier sense in the light of what he taught.

His acceptance of the Old Testament will help us to account for the fact that on some points his teaching seems to be brief. In many respects he does not announce new truth, but assumes both knowl-

edge and acceptance of truth already set forth in "the scriptures."

**RELIGION  
AND ETHICS**

With Jesus the relation between religion and ethics, viewed practically, is so close that it is impossible to make such a complete classification of his acts and words as to say that just so much expresses his religious convictions and so much his ethical. In many cases the same act and the same instruction is both religious and ethical. But it is possible, at least to a helpful extent, to study separately what is distinctly religious, and what is distinctly ethical. This shall be our attempt, beginning with the

## RELIGIOUS.

**AS TO GOD**

It is clear that he believed in the existence of one God, a personal being, possessing all authority and all power, and universally present.

He believed himself and all others to be always in the immediate presence of God; that he was, and that it is the privilege of all to be in constant fellowship with God. This fellowship or communion expresses his highest conception of religion.

With him God is pre-eminently Father. John records Jesus as using the term "Father" as applying to God fully one hundred times. His expression "Our Father" in the model prayer that he gave, shows that he held that the relation between God and man is that of Father and child, a clear and vivid background to all that he taught of God's love for man, and of man's obligation to God.

His conception of the personality of God is that, while in nature he is one, yet in person he is three—Father, Son, and Holy Spirit. This is evidenced by the fact that repeatedly he identified himself with the Father in such expressions as “I and the Father are one”; and by such expressions as, “But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things.” And especially by the uniting of the three persons in the formula for baptism—“In the name of the Father and of the Son and of the Holy Spirit.” By the use of these and similar expressions he shows clearly that he held that God expresses himself, in a three-fold personal manifestation, “Father,” first in the trinity; “the Son,” one with the Father, Redeemer and Teacher; “the Holy Spirit,” one with the Father and the Son, Convincer, Comforter, and Guide.

**AS TO  
MAN**

It is clear that he held, as is set forth in the Old Testament, that man, individually and as a race, is a sinner, alienated from God, dead in sin, without the knowledge of the truth. True, he does not anywhere make this formal statement; but this, as a basis of fact, forms the background of all his teaching and work for man. Without this as the fundamental assumption, his life and much of his teaching are without significance.

It is because man is a sinner that he needs a savior, an atonement for sin. While he gives no theory of the atonement, yet it was to meet this need of the race that Jesus came, “that he might give himself a ransom for many,” that his blood might be poured out for man “unto remission of sins.” He made it

clear also that the atonement can be interpreted correctly only as it is interpreted as an expression of the love of God; "for God so *loved* the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life."

It is because man is without adequate knowledge of God, and of his own relation to God, that there is need of an authoritative teacher. It was to meet this need that Jesus, "the Way, the Truth," came into the world, that he "might bear witness unto the Truth"—reveal God and the way back to him.

It is because man is dead in sin that he needs life, "must be born again." It was to meet this need that Jesus, "the life," came, that the world "may have life, and have it more abundantly."

He held and taught that there are two fundamental conditions with which each must comply in order to receive personally the benefit of his coming. First, repentance of sin, embracing a turning away from a life of sin to a life of righteousness; second, personal acceptance of Jesus Christ as Savior and Lord, embracing both abiding faith or trust in Jesus and willing obedience to him.

He taught also that in connection with this exercise of faith in him, the believer shall openly confess him in the ordinance of baptism, and recommends the keeping of the Lord's Supper as both a memorial and a publication of his sacrificial death.

As to the future Jesus held and  
**THE FUTURE** taught that the soul of man is immortal; that those who comply with the conditions of salvation as taught by him, "shall be saved" to "eternal life"; that those who refuse him



and the life that he prescribes "shall be condemned" to "eternal punishment."

**RELIGION  
FIRST**

With Jesus, religion and religious duty always occupied the place of first importance. This is beautifully illustrated by his first recorded utterance, "How is it that ye sought me? Knew ye not that I must be in my Father's house?" More literally rendered, as shown by the marginal reading, it is, "Knew ye not that I must be about the things of my Father?" The intimation is: "It is strange that you did not come to the temple at once. You certainly should have known that you would find me where I could be most occupied with the things or interests that relate to God, my Father." Even in childhood religion and religious duty was first with Jesus.

The same conviction dominated him in his later public life. At the well of Samaria he said, "My meat is to do the will of him that sent me, and to accomplish his work." At the Passover in his second public year he said, "I seek not mine own will, but the will of him that sent me." At Capernaum a year later he said, "I came . . . . . not to do mine own will, but the will of him that sent me." In the light of these statements of his it is not difficult to understand his words, "Seek ye first his kingdom and his righteousness."

These attitudes and statements of Jesus present several things of great importance. They show that he held that religious obligations take first place; that religious obligations are not discharged by mere acceptance and professed belief of the truth, but by actually *doing the will of God*; that religious life is such a fellowship with God as results in gaining a knowledge of

his will, and then doing that will. In brief, true religion, as Jesus held, is heart-fellowship with God, expressing itself in a life yielded to God's will.

In entire consistency with this conception of religion is the fact that in both his words and his acts we find quite a marked contrast between him and the religionists of his time.

Though he was a Jew he submitted to none of the hamperings imposed by the sectarian and ritualistic conceptions of those about him. He was neither a Pharisee, nor a Sadduccee, nor an Essene; nor was he in any narrow sense one of the "common people." He mingled with all, but held himself free to endorse whatever he saw of worth, and to administer reproof and rebuke wherever it was needed.

#### **HIS RELIGIOUS LIFE**

No one can study his life, even casually, without remarking the absence of much that was thought by the religionists about him to enter largely into true religious conceptions and practices; and as well, the presence of much that was not conceived by them as having any distinct religious value.

He paid but little, if any, attention to rabbinical rules and prescriptions, except to show his indifference to them and to rebuke them. Their requirements as to ceremonial cleanness and uncleanness he discarded entirely. The washing of hands and tables and vessels, as a religious requirement, was utterly meaningless to him. The offering of prayers, "to be seen of men," was a mark of hypocrisy. The rules forbidding to touch or associate with those who were counted ceremonially unclean, were an obstruction to the performance of positive duty.

**PRAYER  
LIFE**

The prayer life of Jesus is a clear index to the sincerity and vitality of his personal religious beliefs. He was pre-eminently a man of prayer, not of formal prayer, but of prayer expressing a heart panting after God. He went out "a great while before day" and prayed; he prayed all night before the choosing of the Twelve; he went into the mountain alone to pray after the feeding of the five thousand; it was while he was praying that his transfiguration occurred; on a number of occasions he uttered brief, ejaculatory prayers; he prayed before raising Lazarus; he prayed several times during the last supper; he prayed repeatedly in Gethsemane; he prayed on the cross; he taught a parable to show "that men ought always to pray"; he gave his disciples lessons in prayer. Jesus indeed recognized prayer as his own and as the believer's "vital breath."

Several facts of interest appear in connection with his prayers. They seem to have been always spontaneous; scarcely ever, if at all, did they approach formal prayer; only in private did he pray lengthily. He had no question as to whether God heard his prayer. He recognized that prayer must always be offered in complete submission to the will of the Father. His prayers show that with him religion was both intensely personal and personally intense; that the truly religious life is one of personal communion with God.

**THE  
SABBATH**

His view of the Sabbath was radically different from that set forth by the Rabbis. The Sabbath is sacred and to be sacredly kept; but to be kept for

man's welfare as a subject of law, it "was made for man." Hence their reducing the law of the Sabbath to a set of arbitrary requirements, extending the law to several hundred particular precepts, imposing a burden too heavy for men to bear, to this he not only did not assent, but he severely rebuked it.

By his attendance upon the synagogue worship on the Sabbath and taking part in it, he expressed his recognition of the day as one for worship and religious exercises. But by as much as a man is better than a sheep, by that much did he emphasize the fact that acts of mercy and kindness on this day are superior in virtue to the formal observances of mere technical requirements. "The Sabbath was made for man," not as an occasion to gratify his appetite for pleasure or greed, nor his mere love of ease; but for *man*, for the real man. Nor can any plea of convenience, nor for pleasure, nor for ease, nor for money-making for charity, justify any men or set of men in depriving others of the benefit of this day "made for man." Nor can any observance of the Sabbath that compels neglect of the divine law of human kindness receive his approval.

**WORSHIP** A further and most important feature of the life and teaching of Jesus, viewed from the religious side, were his views as to worship, expressing his manifest indifference to the conventional forms of worship so prevalent about him.

Care must be exercised at this point, however, lest extreme and unwarranted conclusions be reached. Perhaps the chief thought of interest in this connection is that the conduct and teaching of Jesus may



help us in determining where he did and where he did not place the emphasis in matters of worship.

That he approved of religious worship is clearly shown by his prayer life, and by his frequent attendance upon occasions of worship in synagogues and at the temple.

But it is quite remarkable to what extent he seemed indifferent to much that was then understood to belong to worship. Worship in the synagogues was quite elaborate in its ritualistic features, and very largely so at the temple. But with Jesus ritualism seems to have been a matter of very little concern.

So far as the records show, he never conducted a formal service of public worship. We have record of several occasions on which he gave somewhat formal addresses which may be termed sermons; but we have no record of any formal opening or closing on those occasions, nor any reference to any such exercise. At the synagogue at Nazareth at the opening of his ministry, he spoke from a text, but this is the only record of his having done so. He conducted a somewhat formal service on the occasion of the last supper, but this was private, and even then there seems to have been nothing of a prescribed form; nor did he at any time suggest any form to be observed by his followers.

He was present at several Jewish feasts, and probably attended the daily worship at the temple quite frequently, but he seems to have taken part only as did other attendants, taking advantage of opportunities as they presented to speak to the people.

All this may at first thought seem quite insignificant but when we reflect upon the fact that he was

instituting a religious system that was to displace entirely the elaborate system of ritualism then in vogue among the Jews, that this new system was intended to cover the earth and endure for all time, then it certainly becomes very significant.

It would certainly be a mistake to interpret these negative facts as showing an entire indifference upon the part of Jesus to religious forms. But it certainly is not a mistake to interpret them as showing that his religious convictions did not lead him to emphasize externals in religious worship.

That he was not entirely indifferent in this respect is shown by his own baptism; by his baptizing during his ministry by the hands of his disciples; by his directing that believers shall be baptized; by instituting the holy communion, and by his teaching a form of prayer. The very remarkable thing in all this is: first, the extreme simplicity of all as compared with the Jewish system; second, that in it all nothing is hinted as to prescribed forms, except the Lord's prayer, the formula for baptism, and the statement that the Lord's supper is to be observed, as he expressed it, "in remembrance of me."

**THE WRITTEN  
WORD**

The life and teaching of Jesus show that he placed high estimate on the written word of God. There is no record of his so much as hinting a criticism of the sacred Scriptures as the Jews then possessed them—our Old Testament; on the other hand his endorsement of them was very strong.

At his temptation his answer was invariably, "It is written." In the Sermon on the Mount he not only made numerous references to and quotations from

the Old Testament, but he also said, "Till heaven and earth shall pass away, one jot or one tittle shall in no wise pass from the law till all things shall be accomplished." In at least nine different places Matthew records quotations of considerable length made by Jesus from the Old Testament. He took his text at the Nazareth synagogue from the book of Isaiah. John mentions his making frequent reference to Old Testament incidents and characters as authoritative. He said of the Jewish scriptures, "They are they which testify of me." These frequent favorable references to the Old Testament in the absence of even one single criticism, certainly justify the conclusion that Jesus esteemed the Scriptures very highly.

His quotations were made chiefly from the Septuagint, a liberal translation from the Hebrew text, showing that he did not have a superstitious reverence for the Hebrew original. He did not name the Old Testament books approved by him, but we know what books were accepted by the Jews of that time as sacred, and Jesus refers to them collectively with sufficient frequency to assure us that he recognized the books as authoritative, and that he counted respect for the written word of God as one of the marks of a truly godly life.

**RELIGIOUS  
CUSTOMS**

Another phase of his religious convictions and attitude is indicated by his marked, even severe disapproval of customs and dispositions then prevalent among God's professed people.

His rebuke of their extreme but heartless zeal in proselyting; of their technical interpretation of the oath; of their extreme attention to externals while

neglecting the spirit and heart of religion, in his address at the temple on Tuesday of Passion Week, is one of the severest invectives in human language, and expresses his utter contempt for religious professions and practices that do not express heartfelt reverence for and devotion to God, and genuine regard for fellow-man. In wonderful contrast with this is his touching commendation of the poor widow; of the sinful woman weeping at his feet; and of Mary's expression of true devotion.

Akin to this severe denunciation just named were his rebukes of the desecration of the temple, the appointed and consecrated place of divine worship. Several facts may have contributed to arousing his indignation on these occasions. There was the physical pollution incident to the presence of cattle, sheep, and doves; though without doubt arrangements were such as to reduce this to a minimum. There was the incongruity of the lowing of the cattle, the bleating of the sheep, and the cooing of the doves, mingling with the chanting of the priests and the people during the services of devotion. He saw and heard all this.

But that which aroused him especially was not these things, but the vastly more significant fact that by this traffic in offerings and exchange of coins, legitimate enough in itself, but not legitimate there, by this his Father's house had been changed from a "house of prayer" to "a house of merchandise," "a den of robbers."

In all this is expressed his profound respect, not only for religion and religious services, but for places made sacred by their consecration to the worship of



God. The temple was sacred to divine worship, and it must not be profaned even for the purpose of making worship more convenient.

These, with other incidents in the life of Jesus—a life at all times under the influence and direction of the Holy Spirit and in full harmony with the will of God the Father—show that in his estimate the spiritual life of love to God and man is perfectly consistent with hatred of sin and with rebuke to sinners; that the fearless and uncompromising spirit of Elijah and the heart of warmest love and compassion can live in the same bosom.

While Jesus ignored and rebuked many things that the legalists were emphasizing as essential, by his life and teaching he emphasized the duty of unselfish service in behalf of fellow-man as essential to the expression of the true spiritual life. To the lawyer who inquired the way to eternal life, after prescribing love to God as the first essential, he prescribed love to fellow-man as shown by the good Samaritan, and added, "Go thou and do likewise"; that is, express your love to God and to fellow-man in active, helpful, unselfish service. In describing the final judgment, in announcing the ground of welcome to the kingdom of the Father, he omitted any reference to rites and ceremonies or sacred seasons, and named loving service to man, service recognized by the Master as done to himself when done for fellow-man, as the ultimate evidence of righteous fitness for heaven.

Jesus was intensely religious, but his religion was of a type that led him far afield from mere form into a life of service and sacrifice that expressed genuine

heart-love for God and man. As Professor Rauschenbush expresses it, he saw in genuine social output a real service to God.

**SUMMARY** Summing up the religious beliefs of Jesus as expressed in his life and words, we have that Jesus believed and taught:

1. The existence of one living, omnipresent, creative, authoritative God, who manifests himself in three persons, Father, Son and Holy Spirit.

2. That God is Father, and hence the human race is a brotherhood.

3. That man is a sinner, and needs a redeemer, teacher, life.

4. That these needs are provided in Jesus Christ.

5. That repentance, and faith in Jesus Christ, are necessary to salvation.

6. That believers are to be baptized, and observe the Lord's supper as a memorial of him.

7. That man is immortal, destined to a future of eternal life or eternal punishment, according to his choices and life here.

8. That religion is of first importance.

9. That the religious life is to be sincere and not formal, expressing itself in doing the will of God Godward and manward.

10. That prayer is essential to the religious life.

11. That the Sabbath is to be held sacred for the welfare of man and the worship of God.

12. That worship is an essential element in the religious life.

13. That religious activities are to be spontaneous rather than ceremonial or liturgical.

14. That "Father's house" shall be kept sacred as a "house of prayer."

## ETHICS.

What were the *ethical* conceptions of Jesus as expressed in his life and teaching?

**LIMITATIONS** In this investigation, especially as it relates to the life of Jesus, we encounter a two-fold limitation. The first element in this limitation is the brevity of his life covering in all only thirty-three years, of which we have record of but little more than three years. The second element is the fact that his personal experiences were confined within only a few of the many spheres of human activity; that is, Jesus had no experience as a husband, a father, a provider, a business man, a public official, or an ecclesiastical official; many other spheres might be named within which he did not live. Hence we do not have nor could we have, any record of his personal acts or experiences in any of those relations. He lived chiefly, so far as we have record of his life, in the spheres represented by the terms, man, citizen, church-man, public teacher, and only in those relations do we have any record of his personal acts and experiences. His *ethical teachings*, however, cover all spheres of life, being expressed largely in the form of fundamental principles and their illustration.

**HIS LIFE**  
**ETHICAL**

Looking at his personal life, it may with all truthfulness be said that he was in the truest sense "a manly man."

His acts of unselfish humility and self-sacrifice; the many incidents that show his care for others; his companionableness; his friendship for all classes; his unswerving adherence to and expression of his convictions of the truth and the right; his acceptance of all the consequences of his own acts without self-defense; his careful compliance with all the obligations of citizenship; all this and much more mark him as a man of unimpeachable character, and a typical moral hero.

The repeated decisions of Pilate, "I find no fault in him," after the most vigorous effort of his enemies to prove him a malefactor, show that from the legal side he was above reproach. The record of his trial shows that he was condemned and crucified not because he was a criminal, but in order that Pilate might hold the friendship of the Jewish leaders, and avoid a complaint to Caesar. And if perchance, the friends of Jesus should make complaint to the emperor, Pilate provided in advance for his own defense in the accusation put over Jesus on the cross, "The king of the Jews." He would make it appear that he had acted in behalf of the honor of Caesar.

This conclusion as to the manliness of Jesus is corroborated more fully the more we inquire critically into the facts of his life.

His refusal to be swayed or bound by the recognized authoritative teachers of his times when they contradicted the truth; his setting aside, in the interest of freedom in the truth, of long-established but unwarranted religious rites and customs; his unsparing rebuke of the manifest hypocrisy of religious teachers; his repeated cleansing of the temple of



prostituting pollution and perversion,—all this and more of similar character, bears ample witness that he was unswerving in his allegiance to the right, and was absolutely fearless in maintaining it.

His miraculous deeds of kindness, while intended to attest his person and mission, were as well the expression of his deep interest in the welfare of men and women here and now. It was his compassion for men, interest in their welfare and betterment, that led him to feed the thousands, to heal the sick, to give sight to the blind, to raise the dead. It was his profound pity for Jerusalem that made him weep over the city as he saw the doom that was about to fall upon her. So that while we see in him the typical hero, we see in him also the man with a heart in warmest sympathy with man in his social as well as his religious needs.

**SELF-SACRIFICING** His self-sacrificing disposition is shown as clearly as is his heroic and sympathetic. Early in his ministry it became evident that he had a strong personal grip on the great body of the Jewish people. Just before the sermon on the mount, "the report of him went forth into all Syria; . . . and there followed him great multitudes from Galilee, and Decapolis, and Jerusalem, and Judaea and from beyond Jordan." But there is not the slightest evidence of any effort upon his part to influence these multitudes to his own advantage.

Less than a year later, the multitudes continuing with him and evidently growing larger, when he fed the "five thousand men besides women and children," a company of probably not fewer than seven thousand perhaps more, they undertook to compel him

to accept the kingship. Without doubt he could have rallied an immense following with but little effort; but instead he dismissed them and withdrew alone to a mountain to pray. On the next day, when great multitudes again gathered about him, and when, had he been ambitious, he might have attempted something in his personal interest, he gave attention to preaching truth, contradicting the conceptions of many with the result that many of his admirers turned away and left him.

A similar and even more convincing proof of his unselfish and self-sacrificing disposition is seen in connection with events of the Passion Week. His triumphal entry into Jerusalem, on what has come to be called "Palm Sunday," was nothing less than a great spontaneous demonstration in his behalf. So universal and commanding was it that the Pharisees, his enemies, were ready to give up in despair, saying, "Behold how ye prevail nothing; lo the world is gone after him." Had Jesus selfishly seized the opportunity presented, the history of the week that followed might have been written very differently; but he let the opportunity pass. A few days later, after he had been arrested through the treachery of one of his disciples, his enemies were so afraid of an uprising in his behalf that without regard to forms of law they hurried his trial through and had him on the cross by nine o'clock in the morning. In it all Jesus made no appeal to the multitudes that had stood with him, but "as a lamb that is led to the slaughter, and as a sheep that before its shearers is dumb, so he opened not his mouth," but went to his death rather than attempt a selfish defense.

**STANDARD  
OF  
MANLINESS**

Thus, viewed from the ethical side, the life of Jesus not only proves him to have been pre-eminently good, and matchlessly heroic, but it as well presents us the ideal standard of the truly manly life; it is the one illustration for all generations that follow him of how each one should live. Devoting himself to the advocacy of the truth and to the service of his fellow-man, he turned away from every inducement to and opportunity for selfish aggrandizement and vindication, and trusted to the integrity of his life and motive for the vindication of his character and his conduct, himself the best illustration of his own teaching, "Thou shalt love thy neighbor as thyself," and, "Resist not him that is evil; but whosoever smiteth thee on the right cheek turn to him the other also."

**ETHICAL  
TEACHING**

Turning to the ethical teaching of Jesus, we find it, as well as his religious teaching, expressed fundamentally in the words, "Our Father," as used by him in what is termed "The Lord's Prayer."

**BROTHER-  
HOOD**

In these words are expressed the two-fold fundamental conception, the fatherhood of God and the brotherhood of man, the latter, the brotherhood of man, being the fundamental conception, the corner-stone of all the ethical teachings of Jesus Christ.

This is the one truth which the more fully it is understood, accepted, and applied by the race, the more fully will all ethical and social problems be effectively solved. When Jesus taught his disciples to pray "Our Father who art in heaven," he not only sounded the death-knell to human slavery, but as

well to all forms of human injustice, and to every form of ecclesiastical, social, civic, and political inequality.

*"Life from the dead is in that word."*

#### **EQUALITY**

#### **EQUAL RIGHTS**

Involvement in this fact of the brotherhood of the race, is the further fundamental ethical idea, the essential equality of all men. Directly from this comes the third fundamental ethical conception, the equal essential rights of all men.

Upon these three basic principles, the brotherhood of man, the essential equality of all men, the equal essential rights of all men, rests the entire ethical system taught by Jesus Christ.

#### **LOVE THE MOTIVE FORCE**

In perfect accord with these fundamental facts, Jesus announces love, love for man as brother, as equal, as the one unifying motive force for human activity. "Thou shalt love thy neighbor as thyself."

#### **CO-OPERATION THE LAW OF ACTION**

Parallel with this, he announces brotherly co-operation, co-operation between equals, as the fundamental law of human action. "All things whatsoever ye would that men should do unto you, even so likewise do ye unto them."

However we may interpret the application of the Golden Rule under conditions as they exist at this or any period in human history, it must be clear, that if these fundamental ethical truths were universally accepted, if love were universally the social motive force, and if men were universally doing as they would be done by, then there would be ideal social conditions.



True, this is idealistic, but be it remembered that these fundamental ethical principles of brotherhood, equality, and love, are not so idealistic as to be without practical value. While their full realization and the consequent effect may be a long distance in the future, their progressive realization is eminently possible, and is being very happily attained. Hence, the abolition of slavery; increasingly improving industrial conditions; increasing restraint upon commercial injustice; increasing liberation and protection of womanhood and childhood; increasingly large and effective application of the principles of democracy; enlarging care for public education and public health; increasing abolition of institutions promotive of poverty, vice, and crime; in brief, the more and more complete breaking of the bonds that have held men in subjection to false and degrading conceptions of social life, and the larger sharing of the blessings that God designs shall be the equal heritage of all.

**CHARACTER** Jesus laid great stress on the value and importance of true personal character. "The life," the man himself, "is more than meat." "A man's life," what he is, "consisteth not in the abundance of the things that he possesseth." The whole world weighs nothing in the scale of value as compared with integrity and worth of character.

**HUMAN LIFE** He also placed high estimate on human life itself. Not only did he reiterate "thou shalt not kill," but in interpreting the command he denounced anger and hatred as akin to murder; and speaking on the positive side taught love of enemies, forgiveness of wrong,

care for the injured, support of the needy, and sympathetic interest in unfortunates.

**SEXES**

The integrity and purity of the sexes is to be maintained, not simply to the extent of abstinence from violation of the law of chastity, but to abstinence from impure desire.

**MARRIAGE**

The marriage relation, the union of one man with one woman, is to be maintained inviolate during the life of both, divorce being tolerated only in case of violation of the marriage vows of chaste relationship.

**THE CHILD**

The child is recognized as of vital importance, and deserving of most careful protection and culture. Quite surely Jesus performed no single act of greater ethical and social significance than when he "called a little child unto him and set him in the midst of them." The child is still "in the midst," and very fortunately he holds the place more prominently and more significantly to-day than he ever did.

**TRUTHFUL-  
NESS**

He emphasized truthfulness in both private and public relations as of primary importance, that type of truthfulness that is so manifest that it does not need re-enforcement by oath.

**NON-  
RESISTANCE**

He taught that evil is not to be resisted, but endured to the extent of turning the left cheek when the right is smitten; of non-defense in courts of law, and of willing compliance with unjust demands. In commenting on this teaching of Jesus, Dr. Alexander

MacLaren says: "The disciple is to meet evil with a manifestation, not of anger, hatred, or intent to inflict retribution, but of readiness to submit to more. . . . It would have been better if men had never asked, 'What in its full measure is non-resistance?' The truest answer is that it is a form of love, love in the face of insults, wrongs, and domineering tyranny, such as are illustrated in Christ's examples. . . . But if we take the right view of this precept, its limitations are in itself. Since it is love confronting and seeking to transform evil into its own likeness, it may sometimes be obliged by its own self not to yield. If turning the other cheek would make the assaulter more angry, or if yielding the cloak would make the legal robber more greedy, or if going the second mile would make the press-gang more severe and exacting, resistance becomes a form of love and a duty for the sake of the wrongdoer. It may become a duty for the sake of others, who are also objects of love, such as helpless persons who would be exposed to evil, or society as a whole."

It is a fact of interest that Jesus  
**PROPERTY** laid but little stress upon questions  
of property and property rights.

He gave no personal attention whatever to the accumulation of property, and we have no record of his encouraging such effort upon the part of his disciples. His teaching was rather to the contrary. In the sermon on the mount he said, "Lay not up for yourselves treasures upon earth." He spoke at different times of riches as not only not desirable, but as positively dangerous, because of its possible or probable influence upon its possessors. One of his most

vivid parables, the rich man and Lazarus, enforces this idea strongly.

He said but little if anything as to property rights. When asked to intervene in a case of dividing an inheritance, he not only refused to do so, but refrained from even suggesting any principles that should govern in such cases, and took occasion at the request to warn against covetousness.

There may be two explanations of his attitude in these relations. It may be that he intended by his silence on these subjects to express his assent to and endorsement of the laws of property and property rights as set forth in the Old Testament. It may be that he intended that his conceptions as to property and property rights should be interpreted from his teaching as to the brotherhood of man, the essential equality of men, and the equal essential rights of man. His attitude shows at least that he counted questions of property of secondary importance.

**CIVIL  
GOVERNMENT** Jesus gave no outline of his conception or theory of civil government. Very surely under conditions as they existed, he could not have done so without subjecting himself to the charge of attempting to subvert existing political conditions. His theory of government would necessarily have been in harmony with his three fundamental ethical principles, and hence would have been anything else than in harmony with the policies of the Empire.

But while he did not outline a form of government, he did distinctly recognize the place and authority of government when he said, "Render therefore to



Caesar the things that are Caesar's." In this statement three things are clearly implied:

1. The existence of civil government—"Caesar."
2. The rights of civil government—"the things that are Caesar's."
3. The duty of submission to civil government—"Render to Caesar" the things that are Caesar's.

This statement cannot be construed as a full endorsement of existing *forms* of government, but it is a recognition of the necessity of government. It does not deny the possibility, nor the desirability, nor the rightfulness of changing forms of government, but it does express the duty of respect for and submission to government.

But all this must be interpreted in harmony with the further statement, "Render . . . . . God the things that are God's," and also it must be interpreted in the light of the fundamental ethical principles that Jesus taught. All this involves both the right and the duty to so modify or change forms of government as to make them really promotive and protective of those higher ideals.

Summing up the ethical teachings  
of Jesus we have:

**SUMMARY**

1. The brotherhood of man.
2. The essential equality of all men.
3. The equal essential rights of all men.
4. Love the unifying motive or social force.
5. The Golden Rule the law of universal social action.
6. True personal character of supreme importance.
7. Human life to be respected and protected.

8. The purity of the sexes.
9. The sanctity of marriage.
10. The worth and importance of children.
11. The obligation of truthfulness.
12. The secondary importance of property.
13. The authority of civil government.
14. The duty of allegiance to civil government.

Thus the ethical teachings of Jesus show clearly that in his conception of human relations, rights, and duties, he compassed the entire range of human life, and in the light of his own living, made clear the duty of every man to his fellow-man.

While his ideals of conduct cannot be attained at once, they are very certainly capable of such approach, as that with each step in advance, both the individual and society shall reach the ever enlarging reward of larger freedom from wrong, and nearer approach to equality in sharing the good.

### *Analysis.*

The beliefs and teachings of Jesus authoritative.

Old Testament background.

Relation of religion and ethics.

Religious beliefs and teachings—

As to God—

Existence of

Attributes of

Pre-eminently "Father."

Personality of—trine—

Father—first of trinity

Son—one with the Father.

Revelation of the Father.

Redeemer, Teacher, Judge of men

Holy Spirit—

One with Father and Son.

Convincer, Comforter, Guide of  
men.

As to man—

A sinner.

Needs Savior, atonement, life, teacher.

Requirements—repentance, faith, bap-  
tism, Lord's Supper.

Immortal—eternal life or punishment.

Religion of first importance.

His religious life—sincere rather than  
formal.

Prayer.

The Sabbath.

Worship.

The written word.

Religious customs.

Service.

Summary.

Ethical beliefs and teachings—

Limitations.

His life ethical.

Manly.

Unselfish.

Faultless.

True to conviction.

Deeds of kindness.

Self-sacrificing.

A standard of manliness.

Summary.

His ethical teachings.

Fundamentally couched in "Our Father."

Human brotherhood.

Equality.

Equal rights.

Love the motive force.

Co-operation the law of action.

Character pre-eminently important.

Value of human life.

The sexes.

Marriage.

The child.

Truthfulness.

Non-resistance.

Property.

Civil government.

Summary.



## VII. HIS MANNER OF LIFE AND TEACHING

SCOPE.—*The plans or methods followed by Jesus in his life and teachings.*

How did Jesus live? How did he teach?

As our exemplar as well as teacher every phase of the life of Jesus should interest and instruct us. In this study, however, it is important that we look through illustrative examples for fundamental principles, for the reason that they are applicable at all periods while examples may be largely accommodated to the times and conditions in which he lived.

### HOW DID HE LIVE?

On this point our information is quite meager. In studying the manner of his living, we need to be specially careful not to conclude that his observing customs, then common, renders those customs sacred, making it in any sense obligatory to observe his manner of living when new conditions arise.

The first thirty years of the life of Jesus were spent in close association with his mother, Mary, and his foster father, Joseph.

**CHILDHOOD** Following the brief exile in Egypt the family settled again at Nazareth, where they lived till after his entrance upon his public ministry. Luke gives us the only record that we have of this period of his life, expressing it in two brief statements, the first following the record of the return from Egypt, the second following the record of the visit to Jerusalem when he was twelve years old. The statements are:

"He grew and waxed strong, filled with wisdom: and the grace of God was upon him."

"He went down with them and came to Nazareth; and he was subject unto them: and his mother kept all these sayings in her heart. And Jesus advanced in wisdom and stature, and in favor with God and men."

This is a picture of a quiet home life, amid scenes and conditions common to the Jewish peasantry of the times. For Joseph and Mary were of the poor people, as is shown by their presenting the offering of the poor at the temple, "a pair of turtle doves, or two young pigeons." Though a descendant of King David on the human side, none of the pomp and circumstance of royalty marked his home. He was a dutiful child, submissive to parental authority; active in the duties of the home; but quite surely having the conscious impulse of a great mission.

As he grew to maturity he learned  
**MATURITY** the trade of a carpenter in the shop  
of Joseph, as is evidenced by the fact  
that in later life he was known as "the carpenter."

Thus we see him from boyhood to thirty years of age occupying his time at profitable employment, handling the saw, the hammer, the chisel, the plane, the ax; producing household furniture and utensils; yokes for oxen, plows and drags for farmers—the compensation for his labor being quite surely contributed to the support of the family. It may be that during the latter part of this period he accumulated some money to be used in meeting necessary expenses in his later years. Nothing in the record indicates this, but nothing in either religion or ethics is against such a supposition.

"In the town of Nazareth, then doubtless much larger (than now), Jesus spent most of his life. Amidst these hills, in these streets, he was brought up as a child; and grew as a boy, in 'wisdom and stature.' Here for many years he labored as a man for his daily bread. This was the landscape on which he gazed, and it was along these mountain paths he walked. He must often have stood on the hill-top from which the whole country is seen, and the little bay of the great plain below the village, with its encircling heights, must have been familiar to him in its every detail. If there be a spot to which the Christian pilgrim might rightly turn, as the most sacred in the history of his faith, it is Nazareth.—" (Geikie.)

**PUBLIC  
LIFE**

The record of his public life gives but little information as to his manner of living.

He first appears in public at his baptism. Immediately following this he spent forty days in the wilderness fasting. The impression made is that his fasting was incident to intense meditation, rather than a religious penance, or because of lack of means of supply.

Upon his return from the wilderness, at his invitation, two of John's disciples "abode with him that day." The intimation is that they were entertained by Jesus.

His presence at and participating in the festivities of the wedding at Cana, indicates that he was not disposed to withdraw himself from customary social occasions, but rather to take pleasure in them.

**AT****CAPERNAUM**

Early in the second year of his ministry, he changed his place of residence from Nazareth to Capernaum. "Leaving Nazareth he came and dwelt at Capernaum," which he seems to have made his headquarters. What it was that led to this change is not stated. It may have been the unfriendly attitude of the people of Nazareth toward him, but more likely it was the fact that Capernaum, a city of considerable commercial importance, afforded him better opportunities to meet the people. Some have supposed that Joseph had property at Capernaum, and the family now removed there, Jesus accompanying them. Some, that perhaps Joseph was now dead, and that Jesus took his mother and removed to Capernaum. All we know authentically is that he now chose Capernaum, which is henceforth known as "his own city."

That he did not have a house of his own seems a necessary conclusion from his statement (Matt. 8:20), "the Son of man hath not where to lay his head."

**WITH THE  
TWELVE**

That there was something of a communal arrangement between him and the Twelve, seems probable from several statements. When they came to the well of Jacob, in the first year of his ministry, the disciples went to the city to "buy food"; that the food was for the entire company seems evident from their asking him to eat upon their turn. The fact that Judas "had the bag," and had charge of what was put into it; the further fact that, on the evening of the last supper, Judas, upon leaving the company, was supposed by others to have gone to buy something for the



feast, seems to indicate that he was the treasurer and purchaser for the group.

How money for "the bag" was provided, we are not told. When Jesus was asked for the tribute money at Capernaum, he directed Peter to cast a hook and find the money in the mouth of the first fish that he should catch. But this seems to have been extraordinary, and does not indicate anything as to a general plan of securing money. Another peculiar feature of this incident is that there was thus provided enough to pay for only Jesus and Peter.

The Twelve may have, from time to time, gathered funds from occasional fishing excursions, or other employment. Jesus may have added to the funds by occasionally turning aside to work for a while at his trade. They may have depended largely upon gifts from the people. This seems to be suggested by the fact that when Jesus sent the Twelve on their evangelistic tour, he directed them to make no preparation for their journey, but said to them, "the laborer is worthy of his food." The seventy sent out later were given practically the same directions. These facts may indicate that this was the plan followed throughout his ministry. Whatever plan was followed, two things seem quite certain: First, that Jesus did not, either in his life or teaching, suggest any specific method of financing the Church of the future; Second, that neither he nor his disciples appealed for help as mendicants. He counted his disciples "laborers," and held that they were worthy of their hire (Luke 10:7).

It is very clear that throughout his public life Jesus gave but little attention to matters of personal

comfort and material welfare. His heart, his life, his ambition, his energy, his ease, his comfort, all were given up to the one work of finishing the work that his Father had given him to do.

The one fundamental principle illustrated by his life is, the importance and value of service, no matter what of hardship or of self-denial it may entail.

### HOW DID HE TEACH?

In this are involved a number of questions, embracing manner, place, time, subject matter, method, and much more.

**ORALLY** It is very evident that as a teacher Jesus was in no sense restricted by any conventional methods or ideas. He restricted himself in no relation, except one. He never committed anything to writing. His teaching was wholly oral.

This seems quite remarkable. He came to teach the truth, with the purpose that it should be given to all men, in all places, and be preserved for all ages. And yet he never put a sentence on record. This was not because the art of writing was not known and practiced, for it was. It may have been in order to prevent a mere reverence for parchments, such as would blind men to the truth.

**PLACE**  
**TIME** Jesus was in no sense conventional as to time, place, or circumstance of teaching. He taught anywhere and at any time that men would hear. In synagogues, in private homes, by the sea-side, on the mountain, in grain fields, wherever people assembled or opportunity offered. Very certainly he gave no encouragement to

the modern idea so prevalent that the pulpit is the only place where the truth of the gospel should be preached.

Likewise indifferent was he as to the circumstances of teaching. He taught one, a dozen, or multiplied thousands. He taught at the place and time appointed for divine worship; while journeying through the fields or by the way; under the burning heat of the noonday sun; in the cool shades of the evening; in the darker hours of the night; while the sacrifices were being offered at the temple; by the pool of Bethesda while the waiting sick longed for healing; while sitting at meat with the conceited Pharisee; while curious thousands crowded around him at Jericho; anywhere, any time, he taught. He *came to teach*, and it was not with him a question of time, or form, but only of opportunity to feed the thousands who were famishing for the Word of Life. Nor did he ever so much as hint that his followers should be more restricted in these relations than he was.

**SUBJECT  
MATTER**

As to subject matter, at first sight, his range does not seem to have been wide. He limited himself to two great themes, the relations between God and man, and the relations between man and man.

But did these themes limit him to a narrow range? By no means. They open into every field of thought and action; to name all that is embraced under them, and all that he taught under them, in principle, would be to catalogue all truth, whether of spirit, of form, or of action.

Speaking in terms more restricted, yet very broadly comprehensive, he dealt especially with truth within

the realm of that one comprehensive statement, "Our Father, who art in heaven," compassing the twofold realm of religion and ethics. But in teaching upon these subjects he uttered truth that relates to all being.

**PRACTICAL** It is to be especially noted that his teaching was wholly of a practical, and not at all of a theoretical character. He announced truth that roots back into mysteries, but gave no theory or explanation of those mysteries. He uttered truths most profound, but he gave no system of doctrine. He neither elaborated, nor prescribed, nor hinted at ritual or liturgy. His teaching was positive, rather than negative; simple, though profound; optimistic and constructive, though he did not fail to see and denounce the threatening evils of his day.

**TYPES OF TEACHING** As to general types, his teachings may be classed under three general heads—informal conversations, parables, and formal discourse.

**CONVERSATIONS** His interview with Nicodemus, and with the woman at the well of Jacob are distinct examples of his conversational method of teaching. Other examples abound, generally conversations, with groups of hearers.

Among these are his talks with the two groups of disciples of John the Baptist; his discussion of the Sabbath question in the grain field; his conversations with Pharisees and scribes concerning traditions of the elders; with his disciples on the way to Caesarea Philippi; with the Herodians about the tribute and the Sadducees about the resurrection.



His manner of introducing these instructional conversations is itself quite instructive as well as interesting. Some one would ask a question, or raise an objection to something he had said or done, and Jesus would seize the opportunity to present some truth relative to religious or social duty. Sometimes some circumstance or event would lead to such conversation. Much of his most important instruction is presented in these informal talks. None of them, however, ever gravitated to a plane beneath the character or dignity of the teacher, or the subject discussed.

His interview with Nicodemus is a very instructive illustration.

**WITH** Jesus had but recently entered  
**NICODEMUS** upon his ministry, and was in attendance upon the Feast of the Passover. His teaching and miracles had awakened much interest. Nicodemus, a member of the Sanhedrin, had heard him and was so deeply interested that he sought a personal interview with Jesus at his place of lodging.

Nicodemus introduced the interview with a statement of his conviction that Jesus was a teacher sent from God. Just what questions he intended to present we do not know. But Jesus did not care to spend the time considering disputed and technical questions, and hence announced to Nicodemus a fundamental and a universal need of men—"Except a man be born again, he cannot see the kingdom of God." It must have been a great surprise to Nicodemus. But it awakened in him only thought of natural birth, and he inquired, "How can a man be born when he is old?" But Jesus wanted first to impress deeply the truth,

and he repeated it—"Except a man be born of water and of the spirit, he cannot enter the kingdom of God." Then to relieve somewhat the mind of his visitor, Jesus said, paraphrasing somewhat his statements, "You are troubled about the method. Do not be concerned about that, but accept first the truth. You do not even understand the blowing of the wind, but you never question the fact of its blowing. So is the birth of the Spirit, a mystery, but a fact." From this he led up to the great truth of the love of God, of the gift of his Son, of his sacrificial death, and of salvation for all who will believe. He might have spent the entire evening in profitless discussion, but instead, we have reason to believe that his visitor went out from that interview with sufficient knowledge and conviction of the truth, that later, if not at that very time, he became a believer in Jesus as the Messiah.

He sometimes introduced a conversation by a question relative to ordinary everyday affairs, and from this led on to truths of the greatest importance. A beautiful illustration is his conversation with the woman of Samaria, in which from a simple request for a drink of water, he led up to where she was prepared for his announcement, "I that speak unto thee am he"—the Messiah.

Sometimes in his conversations he  
**SOCRATIC** employed the Socratic or interlocutory method—never with the purpose of humiliating his antagonists, but as a means of leading them to the truth or of silencing their objections.

When interrogated by the Herodians concerning the payment of tribute to Caesar in the hope of

securing a ground for accusing him to the civil authorities, Jesus returned to them the question, "Whose is this image and superscription?" as it appeared on the coin current. He asked this question to draw from them the admission of the authority of Caesar. They said that the superscription was Caesar's, thus admitting that, since they used Caesar's coin, they were under Caesar's authority. This admitted, he responded in answer to their question, "Render therefore to Caesar the things that are Caesar's, and to God the things that are God's." In this he not only silenced his enemies but he taught them and us that allegiance to God and allegiance to civil authority are not contradictory, but consistent and therefore obligatory.

In a similar manner on another occasion he silenced the Sadducees and Pharisees, showing from the Scriptures that in David's recognizing the Messiah as his Lord, he foretold his two-fold nature, human and divine.

**"THE BREAD  
OF LIFE"**

The address of Jesus to the multitudes at Capernaum on the day following the feeding of the five thousand, is a most interesting and instructing illustration of extended conversational teaching by question and answer.

The multitudes upon returning from the scene of the miracle were surprised to find that Jesus had reached the city in advance of them. They inquired, "Rabbi, when camest thou hither?"

Knowing the sensuous ground of their seeming interest, and desiring to lead them to higher truth, he replied, paraphrasing his statements, "You seek me

not because of the signs, not because of the real meaning of my power as manifested in the miracle, but because you ate of the loaves and were filled. Work not simply for food that perishes, but for food that endures unto eternal life, which the Son of Man shall give unto you."

Thinking only of the loaves and fishes, and anxious to know how they could continue to have such supplies, they inquired, "How are we to work the works that God would have?"

It was a direct question that opened the way for an answer that should have led them to think of higher things. Jesus replied to them, "The work that God would have you do is to believe on him whom he has sent." The remainder of the discourse is an illustrative elaboration of the truth expressed in this last answer of Jesus.

Knowing from previous teaching that by "him whom he has sent" Jesus referred to himself, they inquired in effect, "What sign do you give us to convince us so that we may believe? Our fathers in the wilderness ate manna for forty years, not simply for one meal. Do something like that and we will believe." They were wanting more bread and fish.

To lead them if possible a step higher in thought Jesus said, "Moses in the wilderness did not give bread from heaven. But my Father does give you the true bread from heaven—the bread of God is that which comes down from heaven, and gives life unto the world."

Like the woman at the well, they persisted in thinking of only physical need and respond to him, "Master, give us of this bread always."



Thus far Jesus had told them two things:

1. That to believe on him whom God had sent is to work the work that God requires.

2. That God alone provides for the needs of the soul, in him whom he sent down from heaven.

Now he makes a further and important advance step. In answer to their request, "Give us this bread," he says, "*I am* the bread of life. He that cometh to me shall never hunger, and he that believeth in me shall never thirst. I came down from heaven."

The point that he wanted to make is that the bread from heaven is not the physical food of which they were thinking, but himself. That he supplies, in himself, the needs, not simply of the body, but of the soul. But they failed to see the truth that he presented, and objected, "How can he say that he came down from heaven? We know his father and mother."

But Jesus replied still further emphasizing the truth, "*I am* the bread of life," and proceeds to make the next advance statement—"He that eateth my flesh and drinketh my blood hath eternal life." That is, not only is he the bread of life, but also, as men live physically by appropriating physical food, so men will live the eternal life, the life of the Spirit, by appropriating him; "he that appropriates me by believing on me, shall live by me." He wanted them, and us, to see, as Dr. Alexander MacLaren says, that "you cannot separate what Christ gives us from what Christ is. . . . His personality is the center of his gifts to the world." There is no taking of the teaching of Jesus Christ without taking him. He was trying to lead them to see that "everlasting life" comes not

simply by intellectual assent to the fact of the Messiah, nor a mere intellectual acceptance of his teaching, but only by accepting, appropriating HIM, by a faith that brings the believer into complete identification of will, of heart, of mind, of purpose, of life, of effort, of his entire being with Jesus Christ. Hence, as Dr. MacLaren further says, "The important personal question is not, Do you believe that Christ is the Savior of the world? not, Do you believe in the incarnation? not, Do you believe in the atonement? but, Have you claimed your portion of the Bread?"

Thus in this illustrative manner Jesus taught four great truths:

1. That the true life is the life of the spirit.
2. That this life is the gift of God sent down from heaven.
3. That Jesus Christ is himself the life, and its support.
4. That the life can be had only by believing on him—by personal appropriation of Jesus Christ.

Both because of the truths Jesus here uttered, and as an example of illustrative teaching, this conversation will always hold high rank in sacred literature.

Jesus frequently employed parables in teaching. The parable is defined as "a story which, either true or possessing all the appearance of truth, exhibits in the sphere of human life a process parallel to one which exists in the ideal and spiritual world." It was used by Jesus to illustrate, and sometimes, at least, to conceal the truth. Alford said: "By it, he who *hath*, he who not only hears with the ear, but understands with his heart, has more given to him. . . . By them,

#### **PARABLES**

he that *hath not*, in whom there is no spark of spiritual desire nor meekness to receive the engrafted word, has taken from him even that which he hath."

Much of the truth that Jesus sought to convey, if spoken plainly, would have been rejected at once—falling as seed upon unprepared ground. But by speaking in parable, a story that would interest, attention would be gained and thought awakened, which itself became preparation for the truth when it was discovered. In some cases the parable was used, as it seems for illustrative purposes wholly.

Speaking of the permanent value of the parables of Jesus, it should be said that they constitute a receptacle in which he deposited truth for the ages, that comes into fuller, clearer light, as the years and the centuries pass. They are like treasures of radium, giving forth continuous light, their force and beauty never diminishing. Being stories of life and nature, picturing always the rationally possible, they are ever fresh and interesting.

Estimates of the number of parables spoken by Jesus differ, for the reason that by some, certain brief metaphors or similes are classed as parables, which by others are not so classed. Trench gives thirty as the number.

They divide into two general classes:

1. Nature parables, in which the illustration centers in an inanimate object; as the seed in the parable of the sower, the tares, the mustard seed, the seed growing secretly, and the barren fig tree.

2. Action parables, in which the illustration centers in personal action; as the search for hid treasure, the purchase of the field, the separation of the

good from the bad fish, the unmerciful servant, the laborers in the vineyard, the two sons, the prodigal son, the good Samaritan, and others of like character.

Trench suggests the following rules to be observed in interpreting parables:

"1. Obtain a firm grasp of the central truth which the parable would set forth."

"2. The introduction and the application...are invariably the finger posts pointing to the direction in which we are to look for the meaning, the key to the whole matter."

"3. Parables may not be made first sources and seats of doctrine."

By this he means that parables are intended rather to illustrate doctrine than as the sources from which doctrines shall be drawn.

The Sermon on the Mount will  
**DISCOURSES** always stand out as the fullest and clearest example of formal discourse by Jesus. Some, however, have held that it is questionable whether the record as given in Matthew chapters 5-7, is the record of one continuous discourse; some hold that it may contain parts of several different addresses. Dr. Edersheim questions whether it is "possible to determine whether all that is now grouped in the 'Sermon on the Mount' was really spoken by Jesus on one occasion. From the plan and structure of St. Matthew's gospel, the presumption is rather to the contrary." Andrews, on the other hand, concludes that "Matthew gives the discourse substantially as it was spoken." Geikie and Alford incline to the same belief. The fact that the sermon is continuous



and connected in thought seems to indicate that it is one discourse.

Speaking of the general character of the sermon, Dr. Edersheim says, "We would regard it as presenting the full delineation of the ideal man of God, of prayer, and of righteousness." Further he says, "We might regard it as *upward* teaching in regard to God: the *king*; *inward* teaching as to men: the *subjects of the king*; and *outward* in regard to the Church and the world: *the boundaries of the kingdom*." Dr. Geikie speaks of the sermon as "a great declaration of the principles and laws of the Christian republic."

The sermon, as a sermon, is remarkable in what it does not contain. In it Jesus does not set forth either a "theology" nor a ritual. He gives no definitions, and advances no theories. He quotes nothing from priests or Rabbis. He says nothing of creeds or ceremonies. He confines himself to practical, everyday teaching from beginning to end. He emphasizes strongly the relation and duty of man to God, and insists upon the recognition of the relations of man to man and the discharge of the duties of man to man, as essential elements in the discharge of duties to God. He insists upon practical righteousness between man and man as essential to righteousness before God.

Many and varying analyses of this sermon have been given. The following outline, adapted from Rev. George Huntington in "The Charms of the Old Book," is given as helpful to a practical view of this great and ever new discourse:

## THEME—THE BLESSED LIFE.

- I. Its characteristics and rewards. Ch. 5:3-12.
- II. Its functions. 5:13-16.
- III. Its unfolding. 5:17—7:23.
  - In doing and teaching the commandments.
  - In having a righteousness inward and spiritual.
  - In keeping bloodguiltiness from hands and heart.
  - In being pure in act and thought.
  - In being truthful with or without the oath.
  - In preserving self control.
  - In loving the unlovely.
  - In being benevolent and worshipful without ostentation.
  - In prizing heavenly treasures above earthly.
  - In simplicity of purpose, serving his Master only.
  - In being without worry as to to-morrow.
  - In giving first thought to things of the kingdom.
  - In being charitable and kind in judgment.
  - In not debasing holy things to unholy uses.
  - In being a man of prayer.
  - In doing as he would be done by.
  - In choosing the right path, though it be narrow.
  - In guarding against deceivers.
  - In proving his life by his fruits.
- IV. Conclusion. 7:24-27.
  - Such an one builds on the rock, and stands.

It is clear that the dominant note throughout the entire discourse is not legalism, not ritualism, but love

and loyalty. Love that excludes selfishness and selfish ambition; that expresses itself in humility, patience, meekness, devotion to the right, mercy, personal purity; in harmony and peace-making; in submissive acceptance of mistreatment; in helpful service. Love and loyalty that wants to know the law, and keep it; love that loves both God and man; love that chooses the worthy rather than the low; love and loyalty that live with an open countenance and a sincere heart; that fruit in good deeds; that build on the rock, and "never fail."

**THE UPPER  
ROOM**

The last and in many respects the greatest discourse of Jesus is that delivered in the upper room immediately following the Last Supper, and preceding the withdrawal to Gethsemane.

The circumstances were quite peculiar, and called forth a discourse altogether different from any other recorded. He was away from the multitude, in the quiet of the upper room, with the eleven only, Judas having withdrawn from the company. For these reasons, it seems more like a personal interview than a formal discourse. But it is so clearly orderly and progressive in its thought that it ranks high as a discourse.

He had already indicated that he was approaching a great crisis; the exercises of the evening had emphasized this; not so much the celebration of the Passover, as did his following this with what became known as "The Lord's Supper," which he directly indicated as pointing forward to his death, directing also that it be kept as a memorial of him. It is easy to see that much combined to put the disciples on the tip-toe of

expectancy the moment he began to speak. Though at first they did not apprehend the full significance of his words and interposed questions for a while they soon settled to perfect silence and listened intently to every word.

The discourse proper embraces John 14-16, and is followed by his great intercessory prayer. It is a conversation rather than a sermon. Without doubt much that he said seemed very mysterious to the disciples; nor is it all plain to us to-day.

It may well be called his farewell address, and falls naturally into three general divisions, with the peculiarity that one feature appears in each division. The divisions are:

I. His going away, coupled with the promise of the Comforter. Ch. 14.

II. Himself the source of life, sustenance, and strength to his people, with the promise of the Comforter renewed. Ch. 15.

III. Warning against stumbling because of his going away, with the promise of the Comforter repeated. Ch. 16.

This outline does but meager justice to this marvelously interesting, instructive, and encouraging discourse of our Lord. In connection with the above he dwelt upon:

The future life;

The revelation of the Father in himself;

The assurance of answer to prayer;

Love the condition of true obedience;

Abiding in him the condition of fruit-bearing;

Love one for another;



The servant and his Lord;  
Persecutions coming and to be endured;  
The quickening and comfort of the Holy Spirit;  
Ultimate joy in complete victory.

It is remarkable how repeatedly and with what emphasis Jesus here speaks of the personality of the Holy Spirit, and of the certainty of his coming, as essential to the completion of his own mission, going even so far as to say, "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you; and when he is come, he will convict the world of sin, of righteousness, and of judgment; and he shall guide you into all truth."

**INTERCES-  
SORY PRAYER** His prayer following this last discourse is equally deserving of study, both as a model prayer and as an illustration of his method of address. The prayer divides naturally as follows:

1. The introduction. Vs. 1-4.
2. Prayer for himself. Vs. 5-8.
3. Prayer for those who had believed on him Vs. 9-19.
4. Prayer for all that shall believe on him. Vs. 20-24.
5. Conclusion. Vs. 25, 26.

His prayer for himself contains but one petition—that the Father may glorify him in order that he may glorify the Father, with the honor that he had before the world was, pleading as a basis for this petition that he had finished the work given him to do, and had revealed the Father to those whom the Father had given him.

In his prayer for those who had believed on him, after expressing deep concern for them, he prayed that they might be one as are he and the Father; that they might be kept from the evil, and might be sanctified in the truth.

For those who should afterward believe on him he prayed, "that they may all be one. . . . perfected into one," that the world may know that he was sent of the Father, that they may be with him; and behold his glory.

In conclusion he refers again to his relation to the Father, that he had made known his name, and closed with the petition that the love with which he loved the Father may be in his followers, and he in them.

It is deeply significant as to the nature of Jesus that in this prayer he twice refers to his being with the Father before the world was; twice he speaks of himself as the Son of the Father; three times he speaks of himself as one with the Father; five times he speaks of being sent by the Father; once he speaks of himself coming forth from the Father, and twice he speaks of returning to the Father.

It seems hardly possible for Jesus himself, by anything that he could have said, to have set forth more strongly than he did at this time his own conception of his complete identification with the Father and hence it is scarcely conceivable how he could, more briefly, more solemnly, and more emphatically have set forth his own claim to be "God manifest in the flesh." He surely is God, or this prayer is awful blasphemy.

A further interesting feature of this prayer is its brevity, though the longest public prayer of his re-

corded. To read it slowly occupies about four minutes.

### HIS ACTS.

Jesus taught by his acts, as well as by his words, revealing thus his own character and disposition, and exemplifying and emphasizing the elements that enter into all true character.

In the record of his life, his deeds and his conduct join with his words to declare him indeed the true gentleman.

His acts of unselfish service and kindness will ever stand out in clear relief as the most worthy examples to all men of all ages.

His miracles were evidences of his divine nature and authority; but they also exhibit and emphasize his personal kindness and compassion. They instruct us as well as to the disposition of helpfulness that we should possess and exhibit.

The incident of his blessing little children, especially as recorded by Mark who says, "He took them in his arms and blessed them, laying his hand upon them," expresses more strongly than words could do his personal affection for children. It is also an example of the disposition he would have in his followers.

His stooping down and writing on the ground while evil-minded men were busy accusing a sinful woman, expresses his feeling and attitude toward those who take delight in rehearsing the wrong-doing of others.

His driving the perverts from the temple is a striking lesson, not only as to the sanctity with which the house of God should be regarded, but as well as to the spirit with which one may justifiedly

set about correcting such and other equally flagrant evils. While he possessed the spirit of kindness that would kiss away the tear from the cheek of the weeping child, and while he taught us to have the same spirit, yet he could as well exhibit flaming indignation in the presence of great evils, and by this act justified the same in his followers. The Christ life and spirit is not mere sentimentalism, but it is loyal love that can blaze as well as bless.

Perhaps no other single recorded act of his life is more strikingly suggestive and instructive than that in the upper room, when he took the place of a servant and washed the disciples' feet.

He and the Twelve had assembled to celebrate the Passover. The minds of the disciples were occupied with thoughts of the "kingdom," and of the supposed opportunities for position that it would offer. They had heard Jesus say much about it, and their ambition as well as their curiosity was excited. Though Jesus had just been speaking of betrayal and death, they had overlooked that and were disputing about who should occupy the first place—the position next the king. They had forgotten that he had told them that in his kingdom the place of service is the first and greatest place.

John, who records the washing of feet, makes no reference to this dispute, but it is altogether probable that it was in close connection with it that the washing of their feet occurred.

They had come over Olivet from Bethany, and their feet were dusty from travel. They had met in the room provided for the feast, but there was no host to receive them, and hence no servant to perform the



ordinary service of removing their sandals and cleansing their feet. To no one of them did it occur to render this service. Instead of this they were occupied with the question of relative honor. Jesus reproved them mildly for their selfish ambition, and presently, finding a bowl of water and a towel, knelt on the floor no doubt, removed their sandals, and proceeded to wash their dust-stained feet.

It is indeed a wonderful scene. If I were a painter, I would make this one of my greatest studies.

No marvel if some have accepted this as a prescribed ordinance, though it does not seem to have been so intended.

What then does it teach?

Surely we cannot fail to see in it the truth that Jesus came to serve, not to be served. For this was no make believe. It was not simply a covert reproof. It was an act of loving service, called for by the customs of the times and by the circumstances of the occasion. And Jesus chose to serve.

Who can give to us the real measure of the humility of Jesus as exhibited in this act? It is only when we view this scene in the light of the declared truth that he who served is "the image of the invisible God," "the effulgence of his glory and the very image of this substance," "God manifest in the flesh," that we can have any due conception of the significance of this act. He indeed "took the form of a servant."

Who does not see in this the lesson to all disciples of Jesus; not position, not preferment, not self-seeking, but service. Service, not as a means of winning position, but for the sake of service, for the sake of him who himself served, this is the ambition that should

move the disciples of Jesus. Jesus washed the disciples' feet, and we ought to wash one another's feet; that is, choose, accept, and fill the place of service, instead of craning our necks to discover, and ransacking our brains to devise measures to reach, some supposed place of honor and distinction.

### PERSONALITY.

It must be clear that above all else, it was the personality of Jesus that counted in his teaching. He taught by all that he did and said; but it was his personality, expressing love, integrity, loyalty, sympathy, sincerity, humility, simplicity, self-sacrifice, and every other virtue that adorns true character, that gave his teaching vitality and power.

It was because he *was* all that he taught; the perfect exemplification of all that he would have others become, that his teaching awakened interest, commanded attention and carried conviction. And by this fact he says to all who would teach the truth that he taught, "By partaking of my nature by abiding in me, become the truth you teach and thus win others to the truth you hold."

What was Jesus' method of teaching? It was by act, by word, by conversation, by parable, by connected discourse, on the wayside, in the field, on the mountain, on the street, in the synagogue, at the temple, above all, by his own personality, anywhere, at any time, in any way, to lead those about him to know the truth, and into the light of personal faith. Marvelous Teacher!

### *Analysis.*

How did he live?

Childhood.

Maturity—A carpenter.

Public life.

First appearance and following.

At Capernaum.

With Twelve. Possible financial plans.

His life given to his mission.

How did he teach?

Orally.

Place—time.

Subject matter—range, practical.

Types.

Conversations

General.

With Nicodemus.

At Jacob's well.

Socratic—

With Herodians.

Pharisees and Sadducees.

At Capernaum.

Parables—

Definition.

Value of

Classes of

Discourses

Sermon on the mount.

In the upper room.

Intercessory prayer.

His acts.

General.

At temple.

Washing disciples' feet.

Personality.

Summary.

## VIII. THE TRAGEDY AND THE TRIUMPH.

SCOPE.—*From the evening of Thursday, April 6, to Thursday, May 18, A. D. 30, embracing the arrest, trial, crucifixion, resurrection, appearances, and ascension.*

The closing period of the earthly career of Jesus was the glory and crown of it all. A tragedy, but a triumph in his resurrection and ascension.

Beautiful as was his birth, splendid as was his childhood, marvelous as was his life, sublime as was his teaching, all this had its final seal of divine confirmation and approval in his victorious death and his triumphant resurrection and ascension to the right hand of God, the Father Almighty.

We shall appreciate the triumph more as we view it from the shadows of the tragedy that led up to it.

### THE TRAGEDY.

Its story divides into three parts, as does also the story of the triumph, the former embracing the arrest, the trial, and the crucifixion—the latter the resurrection, the appearances, and the ascension.

Following the Passover supper  
**THE ARREST** and the subsequent interview with the eleven in the upper room on the evening of Thursday, April 6, Jesus and the eleven disciples withdrew from the city. Judas had left the room earlier in the evening to complete arrangements with the priests for the arrest of Jesus that night.



It is generally thought that Jesus had spent the previous evenings of the week at Bethany, probably in the home of Lazarus and his two sisters. Luke says, however, (21:37) that "every night Jesus went out and lodged in the mount that is called Olivet." This may mean that on previous evenings he had not gone as far as Bethany. It is more probable that as Bethany was counted as being on Mount Olivet, this expression of Luke's is equivalent to saying that he went to Bethany, as seems to be indicated by the other gospel writers.

It is altogether possible that as Jesus and the disciples passed out of the city, probably about midnight, his disciples thought it was his purpose to return again to Bethany. But as he crossed the Kidron he turned aside into a small field or olive-yard, bearing the name Gethsemane, meaning oil press. It probably derived its name from the fact that there had been or was then an oil-press located there. The exact location of Gethsemane has not been determined. Dr. Thompson, in "The Land and the Book," says, "I am inclined to locate the garden in the vale several hundred yards to the northeast of the present Gethsemane."

John tells us that Jesus went frequently to this garden with his disciples. On this particular evening, instead of continuing on toward Bethany, he turned aside into the garden. He stationed eight of the disciples at the entrance (it seems), and took with him Peter, James, and John, and withdrew farther into the shade of the olive trees, saying, "My soul is exceeding sorrowful, even unto death." Then directing

them to tarry and watch, he withdrew still farther to pray alone.

The description of this scene of prayer is expressed in language that depicts a heart breaking with an unbearable burden of grief. Luke tells us that "he kneeled down and prayed"; Mark, that he "fell on the ground"; Matthew, that he "fell on his face." Luke adds that he was in an agony such that "his sweat became as it were great drops of blood falling down upon the ground." He also states that an angel from heaven appeared to him "strengthening him." The writer of the letter to the Hebrews seems to refer to this hour in the life of Jesus when he says (5:7) he "offered up prayer with strong crying and tears."

The burden of his prayer is expressed in the words, "My Father, if it be possible, let this cup pass away from me; nevertheless, not as I will, but as thou wilt."

How long a time was spent in this period of prayer and agony is not stated. But the fact that he withdrew three times to pray, and during each time the three whom he had set to watch fell asleep, seems to indicate that considerable time was spent, perhaps as much as two or three hours at least.

Scarcely anything in the life of Jesus presents a more pathetic scene than this where his three most intimate friends fall asleep while he is in this awful agony; especially is this true when we view this scene in the light of the events in the upper room where Jesus told them of what was coming; and, even on the way out he had said to them, "All ye shall be offended because of me this night." It was no doubt a late hour; this excuses somewhat their sleepiness. But it would seem that under such circumstances every

one should have been awake and alert; but we view the scene in the light of the later history; they were in the midst of events that they did not understand. Many a time afterward, no doubt, they reproached themselves bitterly as they remembered the words of Jesus, "What! could ye not watch with me one hour?"

Returning from the third period of prayer Jesus bade them sleep on and take their rest. Presently he roused them saying, "Arise, let us be going; behold, he is at hand that betrayeth me."

He and the three disciples seem now to have returned to the other eight, where they were met by a company of officers and others who had come out to arrest him.

**BETRAYAL**           The full account of the plot for the betrayal and arrest is not given, some elements can be traced.

On the evening of the previous Saturday, after the close of the Jewish Sabbath at sunset, at the supper in Bethany, at the home of Simon the leper, Judas became offended at what he considered a useless waste of money when Mary anointed Jesus with a box of expensive ointment; his feeling of offense was still further heightened by the acquiescence of Jesus in what had been done, and at Jesus' rebuke of his covetousness. Either on this evening, or on Tuesday evening following—the latter is more probable—still smarting under the rebuke, feeling somewhat discouraged at the prospect viewed from his selfish standpoint, and knowing that the leaders of the Jews were seeking a favorable opportunity and conditions for the arrest of Jesus, Judas went into Jerusalem and bargained to betray Jesus to them for thirty pieces of

silver, between fifteen and twenty dollars, and receiving his pay in advance.

Matthew tells us that from that time on "He sought opportunity to deliver him unto them." That is, from Saturday or Tuesday evening till Thursday night, with the price of his treachery in his pocket, pretending all the while to be a friend, Judas was watching for an opportunity to betray Jesus.

During the passover supper on Thursday evening, Jesus announced to the assembled Twelve that one of them should betray him, and added, "Good were it for that man if he had not been born." But Judas had then gone too far, to back out. Besides, he had probably concluded after hearing Jesus speak so definitely and positively of his death, that if he were going to die, all that he had promised would fall to pieces, and hence that he, Judas, might as well get what he could out of the wreckage. Judas was thinking first of all of himself. It is possible that he thought that if arrested, Jesus would effect his own release by miraculous power. But none of this excuses the treachery of Judas.

Whether he had been looking forward especially to passover evening as likely to furnish the most favorable opportunity to complete his scheme, or whether he had thus far failed to see any opportunity that he dared to use, we do not know; the latter seems probable. But now finding that Jesus had some knowledge of his purposes, and being admonished, "What thou doest, do quickly," he withdrew from the upper room and went to secure the needed help to carry out his plans.



The "band of soldiers and officers from the chief priests and Pharisees" consisted probably of a detachment of the Roman cohort on guard at the temple; servants from the high priest's palace; some Jewish officers and priests, and some of the rabble of the city.

It seems altogether probable that, followed by the band that was with him, Judas would go first to the building where Jesus and his disciples had spent the evening, hoping to take him when he retired from the room. Finding the room vacated, he would start in pursuit, expecting, no doubt, to overtake Jesus on his way to Bethany.

Probably as they approached the entrance to Gethsemane they discovered the eight disciples, and thus learned that Jesus was in the garden. Or, more probably, their arrival at Gethsemane occurred at about the same time that Jesus returned from his last period of prayer.

It is difficult to determine the exact order of the occurrences in connection with the betrayal and arrest. The different records indicate that there was considerable excitement. It is probable, therefore that neither of the writers gives either a full account, or the exact order of the events.

John tells us that, upon his meeting the officers as it seems, Jesus inquired, "Whom seek ye?" They answered, "Jesus of Nazareth." Jesus replied, "I am he." At this they were by some means overcome and "went backward and fell to the ground." Recovering themselves they again approached, and Jesus inquired again, "Whom seek ye?" They replied again, "Jesus of Nazareth," and Jesus answered

a second time, "I am he." It is probable that about this time Judas stepped forward and greeted Jesus with a kiss, the signal previously agreed upon by which his enemies might identify Jesus. Upon this, the officers rushed forward to seize him, when Peter, drawing a sword, struck at Malchus, a servant of the high priest, and missing his head severed his right ear. Jesus at once directed Peter to put up his sword, and healed the servant's ear. The entire account shows that there was no effort upon the part of Jesus either to escape or resist arrest. The officers now seized and bound him, and led him away to trial.

Seeing him in the hands of his enemies the eleven disciples, fearing for their own safety, perhaps thinking that all that Jesus had promised had now collapsed, fled for their lives. Later, however, Peter and John recovered and followed to the trial.

#### **THE TRIAL**

#### **PRELIMINARY BEFORE SANHEDRIN**

Jesus was taken first to Annas, who had served as high priest for six years, but who had been succeeded, though not directly, by his son-in-law, Caiaphas, who was appointed to the position by the procurator Valerius Gratus, A. D. 25. Caiaphas was bold, unscrupulous, and determined, but a submissive instrument of Roman tyranny.

The examination before Annas was of but little significance, except as a compliment to the past high priest, and no doubt with a view to securing his endorsement to the further proceedings. Annas sent Jesus bound to Caiaphas, with no indication of any disposition to recommend his release.

Caiaphas placed Jesus on trial before the Sanhedrin, or Council, the highest judicial body of the

Jews, competent to try religious and civil cases, and to inflict punishment other than death, this latter being reserved to the Roman authority.

The trial before the Sanhedrin was marked by several elements of irregularity, a number of them sufficient to have invalidated the entire proceeding. According to their own rules no session of the Sanhedrin could be held at night; but the trial of Jesus was in the night, and therefore illegal. No formal indictment was presented against Jesus; the witnesses against him falsified in their testimony; Jesus was put on oath to testify against himself, as they interpreted his testimony. Besides, the law required that at least twenty-four hours intervene between conviction and execution; but they pushed on to secure immediate execution.

Dr. Edersheim says, "All Jewish order and law would have been infringed in almost every particular (even) if there had been a formal meeting of the Sanhedrin. This is also the conclusion of the calmest and most impartial Jewish historian, the late Dr. Jost. He designates it a private murder committed by burning enemies, not the sentence of a regularly constituted Sanhedrin."

The conclusion or verdict of the Sanhedrin is stated by Matthew and Mark in almost the same terms. The high priest putting Jesus upon oath demanded, "Tell us whether thou art the Christ [the Messiah], the Son of God." Jesus saith unto him, "Thou hast said (an affirmative answer); nevertheless I say unto you, henceforth ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Then the high priest rent

his garments, saying, "He hath spoken blasphemy; what further need have we of witnesses? Behold, now we have heard the blasphemy; what think ye?" They answered, "He is worthy of death." This last statement embodies their verdict, equivalent to, "He is guilty and deserves the death penalty."

The Sanhedrin then adjourned leaving Jesus in the hands of the rabble, who spent the time insulting and maltreating him, spitting in his face, striking him with their hands and fists, and demanding that he prophecy to them.

It was during or immediately following this trial before the Sanhedrin that Peter, who with John had followed to the place of trial, three times denied that he knew Jesus, the last time emphasizing his denial by cursing and swearing. His was indeed a sad fall. But the circumstances were most trying, the immediate surroundings exceedingly adverse, and the prospects viewed from Peter's standpoint most discouraging. The one redeeming feature in it all is that when Jesus turned and looked upon him, "Peter went out and wept bitterly," repenting of his sin, and thus keeping the way open to ultimate full restoration and to his later life of splendid service.

Judas, on the contrary, a little later, seeing his awful sin, smitten with remorse, but without thought of possible mercy, hurried back with the money, confessed that he had betrayed innocent blood, rushed out of the city, and hanged himself. Without doubt the same door of repentance and restoration that admitted Peter back to favor and fellowship, was open to Judas; but he failed to enter it. It is sad to fall, but infinitely sadder not to rise after one has fallen.



**FINAL  
BEFORE  
SANHEDRIN**

In order to give their unwarranted action the semblance of regularity, the Sanhedrin assembled after daylight and ratified the verdict of the previous meeting, and then hurried Jesus away bound to the court of Pilate, with whom they had probably made arrangements for an early hearing.

**BEFORE RO-  
MAN COURT**

**BEFORE  
PILATE**

Pilate had now held the position of procurator, or provincial governor of Judea and Samaria, for about four years. Speaking of the appearance of Jesus before him, Dr. Geikie says, "He was to stand before a man who has come down to us as one of the most unrighteous, cruel, arbitrary, and hateful; a man rightfully named Pilate, the 'Javelin-man,' for it seemed his delight to launch cruelties and scorn, like javelins, among the most oppressed people."

But Pilate was anxious to guard the interests of the Empire so that there might be no ground of complaint to Caesar.

The Jewish leaders brought Jesus to Pilate, very surely, with the idea and hope that he would simply confirm their verdict and order Jesus executed. In this however they were disappointed. Pilate entered into what was, in large measure at least, an original though incomplete investigation of the case, and several times pronounced Jesus an innocent man, and repeatedly affirmed his determination to release him.

But the enemies of Jesus were insistent in their demands for his execution, affirming that he had caused trouble throughout both Judea and Galilee.

The mention of Galilee suggested to Pilate a possible way out of the difficulty, so far as he was concerned, by sending Jesus and his accusers to Herod Antipas, tetrarch or provincial governor of Galilee, who was then visiting and quartered in the city.

**BEFORE  
HEROD**

Herod, fully as heartless and indifferent as Pilate, if not more so, entered upon the investigation with considerable personal satisfaction. He seems never to have met Jesus before, and thought this occasion might furnish him opportunity to see something startling done by him. But to his surprise, and for reasons not stated, Jesus maintained absolute silence in the presence of Herod, refusing to answer any of his questions. Disappointed in his selfish hopes, and having no regard for the questions of justice involved, though Jesus was one of his own subjects, a Galilean, Herod returned him to Pilate, seemingly without even a suggestion.

**FINAL  
BEFORE  
PILATE**

Pilate again assured the persecutors of Jesus that he found no crime in him, nor had anything been proved before Herod, and therefore he proposed again to release him.

Renewing their demands the Jews charged that Jesus ought to die "because he made himself the Son of God." But Pilate still would not yield, till at length they said that to release Jesus, who claimed to be "king of the Jews," would be a mark of disloyalty to Caesar. "If thou let this man go, thou art not Caesar's friend."

If there was one thing more than another that would make Pilate tremble and weaken, it was this

hint of a possible impeachment before the Emperor. He knew how much of trouble his province had already occasioned at Rome; how easy it would be to make it appear to Tiberius, the Emperor, that a new pretender had risen; and what a serious charge it would be against himself if it were shown that he winked at treason by giving such an one his liberty.

Without doubt thoughts of this character flashed across the mind of Pilate, and he saw the possibility of losing not only his position but his head. Hence "when Pilate heard these words", "If thou let this man go, thou art not Caesar's friend", notwithstanding his own conviction of justice; notwithstanding the persuasions of his wife; wishing to keep friendship with the people in order to larger political influence at Rome, he "gave sentence that what they asked for should be done," and "delivered him unto them to be crucified."

Following the trial, in a sense preparatory to the crucifixion, Jesus was subjected a second time to severe abuse. He was scourged, clothed in mockery as a king with a crown of thorns on his head and a reed-scepter in his hand, while the attending rabble hailed him as king and pretended to worship him as God.

Speaking of the Roman custom of scourging those who were condemned to death, Dr. Geikie says, "Under the fury of the countless stripes the victims sometimes sank, amidst screams, convulsions, leaps, and distortions, into a senseless heap; sometimes died on the spot; sometimes were taken away an unrecognizable mass of bleeding flesh, to find deliverance in death from the inflammation and fever, sickness and shame."

**THE  
CRUCIFIXION**      The trial and the mockery over,  
they dressed Jesus in his own clothes,  
and led him forth to execution by  
the Roman method of crucifixion.

According to custom at least the cross beam, it may have been the whole of the cross on which he was to suffer, was laid upon his shoulder with the requirement that he bear it to the place of execution. But the loss of sleep the night before, the agony in the garden, and the abuse in connection with his trial, had so weakened Jesus that he seems to have fallen under the load, unable to bear it further. And no one of his disciples was present to bear it for him! Instead the officers compelled one Simon of Cyrene in Africa, just then coming into the city, to take up the cross and bear it. It is a picture worthy of most thoughtful contemplation, Jesus deserted of his friends, on his way to his death, falling under the instrument of his torture, no friend near to help, a stranger forced into service to bear the cross! Has it not been so many times since?

As they proceed on the way, a multitude of people, men and women, follow, bewailing and lamenting his fate. But Jesus counseled them not to weep for him, but for themselves and for their children, foreseeing, no doubt, the awful fate of the city forty years later.

Just where the crucifixion took place is not definitely known; whether in the vicinity of what is called the Church of the Holy Sepulchre, or whether farther north in the vicinity of the Grotto of Jeremiah,—more recently named Gordon's Calvary. The former location was selected as the probable place by



Helena, the mother of Constantine, about A. D. 326, when she went to Jerusalem especially to locate a number of what were termed sacred places, this being one. The Palestine Exploration Fund has expended very large sums of money in making explorations in and about Jerusalem, and adheres to the Church of the Holy Sepulchre as marking the more probable vicinity in which the crucifixion occurred. The fact that it has been determined that at that period this location was outside the city wall, removes all objection from that side of the subject. We shall have to wait longer for full confirmation.

Arriving at length at the place, Golgotha—a skull—they prepared for the executions of the day, Jesus and two robbers having been ordered crucified at the same time. The cross was laid on the ground ready to receive its victim, and his clothes were removed from his body, all perhaps except a cloth about his loins.

We have no description of the execution; later reference to the “prints of the nails in his hands” by Thomas, justifies the conclusion that Jesus was nailed to the cross with spikes passing through his hands and his feet; though sometimes the body of the condemned was tied to the cross with ropes.

It seems to have been while the nailing was being done that Jesus gave expression to the first of the seven utterances from the cross,—“Father, forgive them, for they know not what they do.”

After lifting the cross and fastening it in the socket prepared for it, his executioners sat down to divide his clothing among them, a perquisite that according to custom fell to them. His coat, or

tunic—under-garment—being one woven piece, they decided to determine its ownership by lot, and we have presented the spectacle of the four soldiers at a game of dice at the foot of the cross upon which was suspended, Jesus, the Son of God. At the same time his Jewish enemies jeered and ridiculed, "He saved others; himself he cannot save."

The two robbers suffering with him joined with the crowd of maligners. At length one of them, convinced by some means of the sincerity and superiority of Jesus, changed his attitude and cried out to Jesus, "Lord remember me when thou comest into thy kingdom." Jesus responded—the second utterance from the cross—"This day thou shalt be with me in Paradise."

At length the mother of Jesus and other women, and with them the disciple John, "whom Jesus loved," assembled near the cross. Jesus, seeing his mother and John, said to Mary, "Woman, behold thy son"; and to John, "Behold thy mother", the third utterance. John understood by this that it was Jesus' will that he should take and care for Mary as his own mother, and he took her to his own home and cared for her.

It was now probably three hours since the execution had occurred, noon time. Presently the sun grew dark as if draped in mourning. "There was darkness over all the land until the ninth hour", three o'clock in the afternoon. During all this time, six hours in all, Jesus had hung upon the cross, enduring the awful torture incident to this barbarous method of execution. At about the ninth hour—three o'clock—he lifted his voice in the one outcry

of spiritual agony, seeming to approach to despair, "My God, my God, why hast thou forsaken me?"

Was it despair? Was it the complete breaking down of him who had thus far been so courageous? Surely not this. But what means this heart-broken cry? The answer has not yet been fully given. The key to the answer is undoubtedly in the fact that "the Lord laid on him the iniquity of us all"; "he bare our sins in his own body on the tree"; "him who knew no sin he made to be sin on our behalf." In this fact of his bearing and atoning for our sin in his death is to be found the way to the depth of meaning in that one cry of agony.

Coming out of this period of physical torture and spiritual gloom he said, "I thirst." One of the soldiers offered hurriedly some of the wine that they had with them, while some of his tormentors having misunderstood the word "Eloi" as a cry for Elijah, urged that he be left alone to see whether Elijah would come to his relief.

Having received the wine he sank for a short while into silence, and then with a loud voice cried out:

"It is finished."

Shortly after he added, "Father, into thy hands I commend my spirit," and died.

Not knowing of his death, and fearing that he and the others might not die in time to remove their bodies from the cross before the beginning of the Sabbath at sunset, the Jews asked that officers be sent to break their legs so as to hurry their death. Quite to their surprise the officers found that Jesus was already dead, and hence his legs were not broken.

in harmony with the prophetic statement, "A bone of him shall not be broken."

So remarkable were the scenes and occurrences in connection with the crucifixion and death of Jesus, that the Roman officer in charge declared, "Truly this man was the Son of God."

As evening approached, Joseph, a wealthy man of the village of Arimathea, a member of the Sanhedrin, himself looking for the coming of the kingdom, went to Pilate and obtained permission to remove from the cross and bury the body of Jesus. Nicodemus, also a member of the Sanhedrin, with whom Jesus had spent an evening in his early ministry, openly joined Joseph in this task of love. Having removed and prepared the body, wrapping it in linen with embalming spices, they laid it in Joseph's tomb, newly prepared, cut out of a rock, and closed the tomb with a great stone.

A number of women tarried near and saw the burial, who afterward returned to the city, planning to secure more spices and come after the Sabbath and complete the proper embalming of the body, for which Joseph and Nicodemus had not had sufficient time.

Thus ended the scenes connected with the crucifixion on Friday evening, April 7th, preceding the beginning of the Jewish Sabbath at sunset of the same day.

### THE TRIUMPH.

Friday night seems to have passed quietly, the enemies of Jesus feeling confident that they had accomplished their purpose, and rejoicing that, as they supposed, they were rid of him whom they choosed to regard as a deceiver.



**TOMB  
GUARDED**

On the next day, the Jewish Sabbath, probably after its close at sunset, the chief priests fearing that the body of Jesus might be stolen from the tomb, and the report published that he had arisen, went to Pilate and asked that a guard be stationed at the tomb to prevent any such thing. Pilate readily consented, and in addition directed that his official seal be placed on the door of the tomb, thus rendering the opening of it without his authority a criminal offense. This was done and the guard properly stationed, the enemies of Jesus feeling that now everything was secure.

**THE RESUR-  
RECTION**

All passed quietly till some time in the early morning, when suddenly there was a great earthquake, the stone was rolled away from the tomb, and the guard "became as dead men."

Early in the morning the women who had prepared the spices for further embalmment, left the city for the place of burial. As they approached the tomb they discovered to their surprise that the stone had been rolled away from the door and the tomb open.

The order of events as they now transpired is not clearly stated. The record of what occurred is very fragmentary, indicating much excitement and not very careful noting of just what did take place.

Some of the women seem to have gone on to the tomb, and found it not only open, but without the body of Jesus. Matthew seems to indicate that as these women retired from the tomb Jesus met them; this may however have been his appearance to Mary Magdalene, the account of which follows here.

Some of the women, John names only Mary Magdalene, hurried back to the city to report the news of the open and empty tomb, themselves evidently thinking it had been robbed. Mary Magdalene told Peter and John of what they had seen. They two hurried at once to the tomb, John, the younger, out-running Peter. Peter came up presently and entered the tomb, John following. To their surprise they found the tomb empty of the body, but the linen clothes in which Jesus had been buried there, and carefully folded and placed, or it may be, in the condition in which they enclosed the body of Jesus, but the body absent.

Upon their withdrawal, wondering what it could mean, Mary Magdalene returned to the tomb weeping. Looking in she saw two angels who inquired why she wept. She replied that it was because, as she supposed, some one had taken away her Lord's body. Turning around as if to go away, she observed a stranger, whom she took to be the gardener in charge. He repeated the question asked by the angels, and she replied, requesting that if he had taken the body away he should tell her where he had placed it, that she might care for it. In response there came to her in tones too familiar to be misunderstood, her own name, "Mary." She at once perceived that the supposed stranger was Jesus and replied, "Rabboni" —"My teacher." She was about to embrace him or fall at his feet, but he directed her to abstain, and go and tell his "brethren."

A second time she hurried away, this time to tell the disciples, "I have seen the Lord," and to rehearse what had been spoken between her and Jesus.

Amid scenes of exciting interest, of which those named are evidently only a part, this morning of the resurrection was passed. It was now clear, to some at least, that Jesus had really risen from the dead.

**APPEAR-  
ANCES**

The crucifixion left the disciples in great discouragement. The resurrection at first excited surprise and inquiry, but after frequent appearances this gave way to full assurance and confidence.

**SUNDAY OF  
THE RESUR-  
RECTION**

Two of the disciples, one of them named Clopas, left the city on the day of the resurrection to go to the village of Emmaus, situated about seven miles north of west from Jerusalem. Naturally their conversation turned to the events of startling interest that had just been reported. As they passed on they were joined at length by a seeming stranger, who inquired the subject of their conversation. Surprised at his seeming ignorance of what had occurred they inquired whether he alone of all the people had not heard of the things that had been occurring. "What things?" he inquired. They proceeded to sketch the life of Jesus, and to speak of his death, and of their hope that he should have redeemed Israel, and of their having heard just before leaving the city that he had risen from the dead.

Upon this, the stranger proceeded to expound the Scriptures concerning the Christ, the Messiah, showing that it was to be expected that he should "suffer these things and to enter into his glory," the purpose of his discourse being to confirm their faith in the one who had suffered, as the long promised and expected Messiah.

When they arrived at the village the stranger seemed disposed to pass on, but at their urgent request he stopped with them. When they sat down at length to the evening meal he pronounced the blessing and broke and passed the bread to them, when suddenly they perceived that the stranger was Jesus, "and he vanished out of their sight."

Filled with joy, they hurried back to the city, where they found ten of the Twelve assembled, (Thomas being absent) discussing an appearance of Jesus to Peter. To the interested company they rehearsed what had transpired with them, when suddenly Jesus stood in their midst and pronounced the customary salutation, "Peace be unto you." Though they had been assured of his having risen and appeared to different ones, yet "they were terrified and affrighted." But Jesus spoke assuringly to them, showing them his hands and his feet to convince them that it was really he, and that he had risen. His withdrawal is not mentioned, but it seems to have been like that at Emmaus.

The disciples reported to Thomas the appearance of Jesus, but he was not convinced, and demanded personal tangible proof before he should assent that Jesus had risen.

A week later the disciples were assembled together, with Thomas present. Jesus again met with them, "the doors being shut." Speaking directly to Thomas, he asked him to come forward and satisfy himself, and Thomas replied, "My Lord and my God."

**AT SEA OF  
GALILEE**

John narrates a most interesting appearance of Jesus on the shore of the Sea of Galilee. Seven of the disci-



ples, Peter, Thomas, Nathanael, James, John, and two others whose names are not given, had decided to spend a night in fishing. This decision may be an index to a feeling of discouragement, or, to the need of something to replenish their stock of food or their communal treasury. Securing a boat, it may be taking a boat that belonged to them or to some of their friends, they spent the night with their nets, but "took nothing." At break of day they saw through the dim twilight a man standing on the beach, seemingly a stranger. He called to them, "Children, have you anything to eat?" They answered, "No." "Cast the net on the right side of the boat," said the stranger, "and you shall find." They threw the net as directed, and now they had more fish than they could pull into the boat.

John, seemingly quicker of thought than the rest, remembering no doubt, an earlier similar experience, said to Peter, "It is the Lord." Quickly throwing his fisher's coat about him, Peter sprang into the water and swam ashore, while the others came more leisurely, dragging the net loaded with fishes. Upon reaching the shore, they found that Jesus had a fire kindled, and was preparing bread and fish for breakfast. "Bring of your fish," said he. They did so, and presently, as they had so often done before, they sat down with Jesus to the morning meal.

The meal ended, Jesus turned to Peter, possibly because he had seemed so anxious to meet him that He swam ashore ahead of the others, and asked him:

"Simon, son of John, lovest thou me more than these?"—meaning more than his companion disciples loved him.

Touched by so direct a question, remembering no doubt his sad fall at the trial of Jesus, Peter replied earnestly and thoughtfully, "Yea, Lord; thou knowest that I love thee."

Upon Jesus twice repeating the same question, Peter, convinced of its deep significance, reflecting no doubt upon his sad fall, willing to confess it all, replied, "Yea, Lord; thou knowest all things; thou knowest that I love thee."

Jesus replied, "Feed my sheep."

Several elements of deep interest and importance appear in this brief interview. It is quite certain that these searching questions were asked so repeatedly for the purpose of awakening in Peter a consciousness of his lack of stability, as evidenced by his thrice repeated denial of Jesus at his trial. Perhaps, indeed very surely, the entire interview was intended to teach the whole company and all who should yet become believers, that love for Jesus Christ, love that can submit to being closely questioned, is both the test of true discipleship, and the primary qualification for true service. A third purpose of the inquiry was, no doubt, to impress upon all the fact that shepherd-like care for the lambs and sheep of His flock is the best proof of genuine love for Him.

It is interesting to note that in the first question Jesus asked, according to definitions in Liddell and Scott's Greek Lexicon, "Simon, son of John are you well pleased, satisfied with me?" (*αγαπας*). Peter answered, "Yes, Lord; you know that I love, have affection for you." (*φιλω*). In the second and third questions, Jesus changes and uses the same term that Peter does. To press this distinction may not be

justifiable; but it does seem that Jesus began intentionally with the somewhat weaker term, allowing Peter to choose the stronger if he would; then after Peter had chosen the stronger term, he pressed its significance closer upon him, and upon us.

Turning at length again to Peter, Jesus said, "Follow me." It is not clear whether in this he intended to call Peter aside, or whether he used the expression in the more general sense as relating to his life course. It may be both, but quite surely the latter at least. Peter may have understood him in the former sense, and starting toward Jesus turned about to inquire concerning John, "And what shall this man do?" Jesus replied, "If I will, that he tarry till I come, what is that to thee? Follow thou me," teaching both Peter and all others the primary importance of an individual sense of personal responsibility.

Other appearances are mentioned, but without any record of what occurred. Among these was an appearance to James, and one "to about five hundred brethren at once," both of which are mentioned by the apostle Paul.

**ON MOUNTAIN  
IN GALILEE** Matthew narrates an appearance to "the eleven disciples" upon a mountain in Galilee, "where Jesus had appointed them." The mountain is not named. Mark probably refers to the same event when he says, "he was manifested unto the eleven disciples when they sat at meat." This seems to have been the occasion when he gave the apostles the "Great Commission," preceding it with the solemn declaration, "All authority hath been given unto me in heaven

and upon earth." Then he added, "Go ye therefore and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you; and lo, I am with you always, even unto the end of the world."

These appearances, and quite surely others intimated by Luke in his introduction to the Acts, "continued by the space of forty days," during which time he spoke to them of "the things concerning the kingdom of God." This mention of forty days seems to fix the day of ascension as Thursday, May 18.

At length the time arrived for his  
**THE** visible departure to the Father. He  
**ASCENSION** and the apostles were assembled together at Jerusalem, when Jesus "charged them not to depart from Jerusalem but to wait for the promise of the Father"—the baptism of the Holy Spirit.

Then as he was leading them out toward Bethany, they inquired whether at this time he would "restore the kingdom to Israel." With all that had transpired, and with all that he had taught them, they yet did not understand, but thought that surely now the time was at hand when their hopes and the hopes of Israel should be realized.

Jesus replied, not promising the setting up of a visible kingdom as they expected, but proposing a great task, to be undertaken, upon the fulfillment of a great promise—"Ye shall receive power when the Holy Spirit is come upon you; and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth."



Then "he lifted up his hands and blessed them." It is probably not unwarranted to suppose that he may have used the beautiful Aaronic benediction taught to Aaron by his brother Moses:

"Jehovah bless thee and keep thee;

"Jehovah make his face to shine upon thee and be gracious unto thee;

"Jehovah lift up his countenance upon thee and give thee peace."

While he was blessing them, "as they were looking," "he was parted from them and was carried up into heaven," "and a cloud received him out of their sight."

"And while they were looking stedfastly into heaven as he went, behold, two men stood by them in white apparel, who also said, 'Ye men of Galilee, why stand ye looking into heaven? This same Jesus, who was received up from you into heaven, shall so come in like manner as ye have seen him going into heaven'."

"Amen: come, Lord Jesus."

"It is finished."

*Analysis.*

The Tragedy.

The Arrest—

Time—Thursday night Friday morning,  
April 6, 7.

Gethsemane—garden, location of.

The Agony—placing of disciples, burden of Jesus' prayer, probable length of time.

The plot—Judas' offense, bargain to betray, his "band", searching for Jesus, betrayal and arrest.

### The Trial—

Annas, past high priest, significance of trial before. Caiaphas,—high priest, character of, appointed by. Sanhedrin court,—authority of, irregularity of trial, Edersheim's estimate, verdict, adjournment, reassembling, abuse of Jesus, Peter, Judas.

Pilate—office of, character of, effort to release, sent to Herod, fear of Caesar, decision, further abuse, Geikie's description.

### The Crucifixion—

Bearing cross, words to women, place of, seven utterances, darkness, hurrying death, impression on centurion, burial.

### The Triumph.

Resurrection—guarding tomb, events of early morning, coming of women, Peter and John, Mary Magdalene.

Appearances—Emmaus, to the Eleven, week later, Thomas convinced, at Sea of Galilee, interview with Peter, other appearance, on mountain, Commission.

Ascension—meeting at Jerusalem, promise of Father, on way toward Bethany, question of disciples, Jesus' reply, his blessing, his parting from them.

## APPENDIX

### DAILY WORSHIP

Perhaps the best idea of the daily worship at the temple can be given by following quite closely the description of the services as they probably occurred on the occasion of the annunciation of Zacharias, as given by Dr. Edersheim, a Christian Jew, in his "Life and Times of Jesus," Vol. I., pages 133-141. A considerable part of the description is quoted directly, but the quotations are so broken and interpolated that marks of quotation are omitted.

It is the time of the morning sacrifice. As the temple gates swing slowly upon their hinges a three-fold blast from the silver trumpets seemed to awake the city as with the voice of God to the life of another day. Patriot, saint, or stranger, he could not have heard it unmoved as thrice the summons from within the temple gates rose and fell.

The Levites on ministry hastened to their duties. Within the courts all had long been busy. Earlier in the morning the superintending priest had summoned to their sacred functions those who had "washed" according to the ordinance. There must have been each day about fifty priests on duty. Dividing into parties they proceed to make inspection of the temple and its courts by torch light, after which they went to the room where the Sanhedrin had been accustomed to sit, and the ministry of the morning was apportioned by lot. This was done four times each day—twice before the temple gates were opened

and twice after. At daybreak they met for the second apportionment, this time it being designated who were to take part in the sacrifice, who were to trim the candles in the golden candlestick, and who was to prepare the altar of incense in the Holy Place.

The lamb for sacrifice was now brought forth and examined as to its fitness, and slain. The designated priests standing on the east side of the altar of offering caught the blood in a golden bowl, and sprinkled it on the two sides of the altar. While the sacrifice was being prepared a third lot was cast to determine who should offer the incense on the golden altar in the Holy Place—symbol of the priest's accepted prayers. It was planned so that this honor came to one only once in a lifetime. On this occasion this lot fell to Zacharias, of the course of Abijah, the eighth of the twenty-four courses established by king David, and restored after the captivity.

He chose two of his special friends or relation to assist him in his sacred service. One of them reverently removed from the altar whatever had been left from the previous evening's service, then worshipping retired backward. The second assistant now advancing, spread upon the golden altar live coals taken from the altar of burnt offering, worshipped, and retired. Meanwhile the "organ" (the Megraphah) had summoned priests and people to assemble for this special worship. The celebrant priest, at this time Zacharias, bearing the golden censor, stood alone within the Holy Place, lit by the sheen from the golden candlestick to his left. At a special signal he spread the incense on the burning coals, while priests and people were prostrate before the Lord offering un-



spoken worship. Deep silence had fallen on the worshippers, as if they had watched to heaven the prayers of Israel ascending in the "cloud" of odors that rose from the golden altar.

Zacharias waited till the incense kindled and then would have withdrawn had he not been detained by the appeal of the Lord. At last he emerged to take his place at the top of the steps, which led from the porch to the court of the priests, to lead in the priestly benediction that preceded the offering upon the great altar of burnt offering. The pieces of the sacrifice had been arranged in due order on the altar, the priests stood on the steps of the porch, and the people were waiting for the benediction, which closed the service of the morning. Surely a most beautiful and impressive service.

**AT** Other phases of worship were  
**FEASTS** observed in connection with the  
feasts, of which a brief description  
is given, abbreviated from Dr. Edersheim and Dr.  
William Smith.

**THE** One of the greatest, if not the  
**PASSOVER** greatest, of the feasts of the Jews was  
the Passover, observed in com-  
memoration of the release from Egypt under Moses.  
It began on the evening of the fourteenth day of the  
month Nisan, which corresponded to parts of our  
March and April, the beginning of the month being  
determined by the phases of the moon. Since the  
Jews counted the day as beginning at sunset, their  
evening was what we call afternoon, closing at sunset.  
The feast lasted eight days, counting the evening of  
the fourteenth as one day, but it is usually spoken

of as lasting one week. People attended the feast from all parts of Palestine, and also Jews of the "dispersion" from other countries.

On the evening of the fourteenth a solemn search was made of every house, with a lighted candle, to discover and remove every particle of leaven.

The requirement of the law was that the lamb for the passover should be selected on the tenth day of the month and kept till the fourteenth.

At the time of Jesus the priests had provided as a matter of convenience to people coming from a distance, and incidentally as a matter of profit to the temple, for the raising of animals and birds for sacrifices, and for their being exposed for sale during the preparation for the feast in the court of the Gentiles—a practice that was twice severely rebuked by Jesus.

The lambs for the supper were all slain at the temple on the evening (afternoon) of the fourteenth. On this day all the twenty-four courses of priests were on duty. The temple therefore presented a busy scene, when the silver trumpets gave the signal that the hour was at hand for the slaying to begin. The representatives of the families or groups who were to eat together were admitted to the court of the priests in separate divisions, and there each for his own group slew his lamb. The officiating priests stood in two rows leading from the place of slaughter to the altar of burnt offering. A priest caught the blood from the dying lamb in a golden bowl, and passed it on by the hand of other priests to the altar where it was poured out at its base, and the empty bowl returned by the hand of the other priests, they chanting all the while the Hallel, a section from the Psalms.

The slain lamb was then borne to the place for the supper where it was roasted and prepared for the meal, not fewer than ten persons composing any one group. At the proper hour the lamb was eaten, the whole of it, with unleavened cakes, bitter herbs, and sauce, the meal being accompanied by prescribed and quite complicated ritualistic ceremonies—all as an act of worship.

On the following six days special offerings were required, (Num. 28:18—24), and the last day was one of general worship. The entire week was marked by cheerfulness and absence of care.

**OTHER  
FEASTS**

In a general way the same characteristics of devotion and presenting of special offerings marked the worship in connection with Pentecost and the Feast of Tabernacles. Pentecost was observed as a harvest feast, and Tabernacles in commemoration of the journeys of the exodus under Moses. During the latter, which lasted eight days, the people lived in booths or tents erected in streets, parks, or housetops, and about the city.

**DAY OF  
ATONEMENT**

No mention of this day is made in the gospels. It was the one fast day prescribed in the law, and was observed five days before the feast of Tabernacles, as a day of complete rest from labor, and of special humiliation and confession before God. All the services of the day were under the direction of the High Priest.

He first brought for himself and his family a young bullock as a sin offering, and a ram as a burnt offering. Having slain the bullock he took of the blood, a

censer filled with live coals from the altar, and a handful of incense, and went into the Holy of Holies, which no one but the High Priest might enter, and he only on this day. Entering the Holy of Holies he threw the incense upon the coals, thus enveloping himself in a cloud of odorous smoke, and sprinkled of the blood, seven times before the Ark of the Covenant, thus making expiation for his own sins, and then retired.

The goat, the sin offering of the people, was then slain, and he again entered the Holy of Holies, and repeated the same ceremonies, thus making atonement for the sins of the people. As the High Priest returned this second time from the Holy of Holies, he sprinkled of the blood of both offerings upon the altar of incense in the Holy Place for its purification.

This completed, he laid his hands upon the head of a second goat, the scapegoat, confessing over it the sins of the people, after which it was led into the wilderness, "a land not inhabited", and let loose, symbolizing God's putting away, "forgetting" the sins of his people, and also their complete release from or forgiveness of them.



# The Ministry of Jesus

## Introductory

### I. Political Conditions.

Palestine subjected to the Roman Empire, 690 of the Roman era; B. C. 63.

Augustus Caesar, Emperor, B. C. 30—A. D. 14.

Tiberius Caesar, Emperor, A. D. 14—A. D. 37.

Herod the Great made king of Palestine and southeastern Syria, B. C. 40; died spring of B. C. 4.

At his death his kingdom was divided among his three sons, viz:

Archelaus, receiving Judaea and Samaria; banished A. D. 6.

Herod Antipas, receiving Galilee and Peraea; ruled till A. D. 38.

Herod Philip II., receiving the territory northeast of Galilee and Peraea, the Bashan district; ruled till A. D. 34.

After the banishment of Archelaus, Judaea and Samaria were ruled by the following Roman procurators:

Coponius, A. D. 6-9.

Marcus Ambivius, A. D. 9-12.

Annius Rufus, A. D. 12-15.

Valerius Gratus, A. D. 15-26.

Pontius Pilate, A. D. 26-36.

### II. Jesus' Private Life.

Born, as nearly as can be estimated, near the close of the year of Rome 749; close of B. C. 5.\*

Presented at the temple when forty days old.

Visit of wise men and flight to Egypt before April, B. C. 4, as Herod died before that time.

Return from Egypt probably shortly after Herod's death.

Upon return from Egypt taken to Nazareth, within the province of Antipas, for greater safety.

His home at Nazareth till thirty years of age.

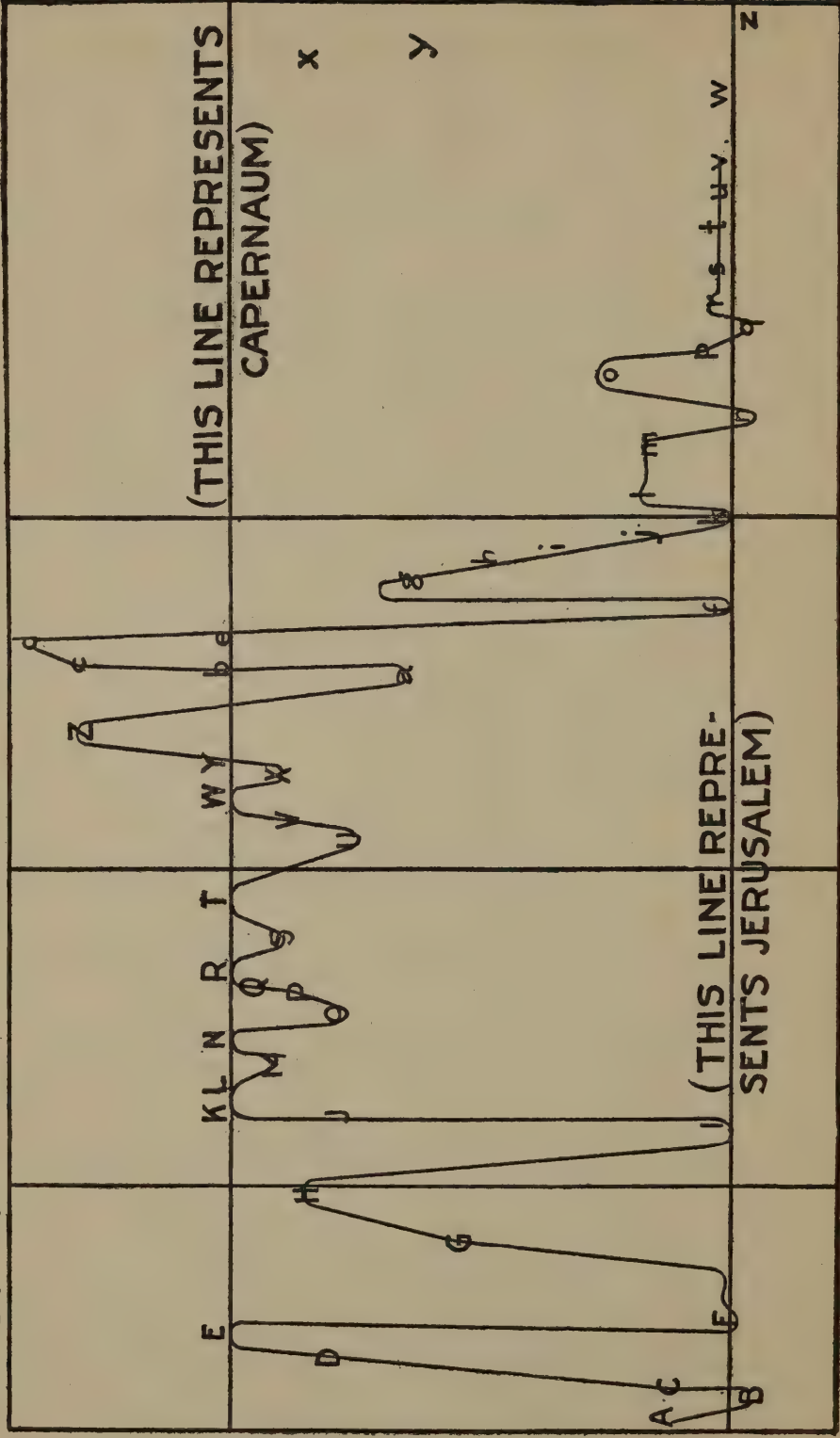
Only recorded visit elsewhere during that period, to Jerusalem when twelve years old.

His baptism seems to have occurred about the beginning of A. D. 27, tradition giving January 6 as the date.

\*The suggestion of the Christian era, dating from the birth of Christ, was made by Dionysius Exiguus in the sixth century. In estimating back to determine the date of the birth, he made a mistake of four years,—hence A. D. 1 is four years after Christ was born.

# The Ministry of Jesus

A. D. 27 A. D. 28 A. D. 29 JANUARY - MAY 18, A. D. 30



# EXPLANATION OF THE CHART

The years of Jesus' ministry are indicated by perpendicular columns.

The letters of the alphabet represent leading events, and are so placed as to show their relative location as nearly as possible, at, or north or south of Jerusalem or Capernaum. Below are named the events represented by the letters.

The order of events is chiefly that given in Andrew's "Life of Our Lord."

## Period of Introduction

- A. The baptism.
- B. The temptation.
- C. Announced by the Baptist.
- D. The wedding at Cana.
- E. First visit to Capernaum.
- F. At Passover. Cleansed temple.
- G. At Jacob's well.
- H. At Cana healed nobleman's son at Capernaum.
- I. Second Passover.

## Period of Greatest Activity

- J. First rejection at Nazareth.
- K. Chose Capernaum as his home.
- L. Called Levi.
- M. Sermon on the Mount.
- N. Healed centurion's son.
- O. Raised widow's son at Nain.
- P. Received disciples from Baptist.
- Q. First anointing.
- R. Sought by his mother.
- S. Healed Gadarene demoniacs.
- T. At Levi's feast.
- U. Second rejection at Nazareth.
- V. The twelve sent out.
- W. Fed five thousand.
- X. Rescued Peter from drowning.
- Y. "The Bread of Life."
- Z. In regions of Tyre and Sidon.

By Cyrus J. Kephart, D. D.

- a. Fed 4000 in the Decapolis.
- b. Healed blind man by degrees.
- c. Peter's confession.
- d. Transfiguration, probably Mt. Hermon.
- e. Paid tribute.

## Period of Strongest Opposition

- f. At Feast of Tabernacles.
- g. Rejected by Samaritan village.
- h. Healed ten lepers.
- i. Dined with Pharisee in Peraea.
- j. Healed infirm woman.
- k. At feast of Dedication.
- l. Abode at Bethabara.
- m. Dined with chief Pharisee.
- n. Raised Lazarus.
- o. In retirement at Ephraim.
- p. At Jericho on way to Jerusalem.
- q. Dined and anointed at Bethany.
- r. Triumphal entry into Jerusalem.
- s. Cleansed temple, second time.
- t. Taught in temple.
- u. Last Supper.
- v. Arrest, trial, crucifixion.

## Period of Triumph

- w. Resurrection; appearances at Jerusalem.
- x. Appearance at sea of Galilee.
- y. Appearance on mountain in Galilee.
- z. Ascension.

# **Outline of Bible History**

## **Source**

The Bible is the source of Bible History, and is increasingly corroborated by secular history and archaeological discovery.

The Old Testament gives the history of the race leading up to God's choice of the Hebrew people, and continues with their history, customs, and religious and social institutions till B. C. 400. It consists of thirty-nine separate books or sections, written, chiefly in the Hebrew language, by about twenty-seven different authors, during a period of about nine hundred years.

The New Testament is occupied with the life and teachings of Jesus, the progress of missionary work, and the development of Christian teaching, covering a period of about one hundred years. It consists of twenty-seven separate books or sections, written in the Greek language by about nine different authors, during a period of about fifty years.

## **The English Bible**

The English Bible is a translation from the Hebrew of the Old Testament and from the Greek of the New Testament, the principal English translations being:—

Wyclif's Version, 1384. From the Latin and French.

Tyndale's Version, 1529.

Coverdale's Version, 1535. First complete English Bible.

The Great Bible, 1539.

The Geneva Bible, 1560.

King James Version, 1611.

The Revised Version, 1885.

American Standard Bible, 1901.



# Outline of Bible History

For Sunday School Teachers and Scholars

## Period A.

### Christ:-

Childhood.  
Preparation.  
Ministry.  
Death.  
Resurrection.  
Ascension.

## Period B.

Peter.  
James.  
John.  
Stephen.  
Paul.

Pentecost.  
Organization.  
Persecution.  
Extension of the Church.

By Cyrus Kephart, D.D.

12 90

Books written in Period B (in probable order of appearance):

James, by James.  
I. Thessalonians, by Paul.  
II. Thessalonians, by Paul.  
Galatians, by Paul.  
I Corinthians, by Paul.  
II. Corinthians, by Paul.  
Mark, by Mark.  
Romans, by Paul.  
Matthew, by Matthew.  
Luke, by Luke.  
Colossians, by Paul

Philemon, by Paul.  
Ephesians, by Paul  
Philippians, by Paul  
I. Peter, by Peter.  
Acts, by Luke.  
Jude, by Jude.  
I. Timothy, by Paul.  
II. Timothy, by Paul.  
Titus, by Paul.  
Hebrews, unknown.  
II. Peter, by Peter.

## Period C. John.

Destruction of Jerusalem by Titus.  
Great persecution.  
Extension of the Church.

Books written—

I. John,  
II. John,  
III. John,  
Revelation,

} by John.

Copyright, 1911

# Outline of Bible History

## Source

The Bible is the source of Bible History, and is increasingly corroborated by secular history and archaeological discovery.

The Old Testament gives the history of the race leading up to God's choice of the Hebrew people, and continues with their history, customs, and religious and social institutions till B. C. 400. It consists of thirty-nine separate books or sections, written, chiefly in the Hebrew language, by about twenty-seven different authors, during a period of about nine hundred years.

The New Testament is occupied with the life and teachings of Jesus, the progress of missionary work, and the development of Christian teaching, covering a period of about one hundred years. It consists of twenty-seven separate books or sections, written in the Greek language by about nine different authors, during a period of about fifty years.

## The English Bible

The English Bible is a translation from the Hebrew of the Old Testament and from the Greek of the New Testament, the principal English translations being:—

Wyclif's Version, 1384. From the Latin and French.

Tyndale's Version, 1529.

Coverdale's Version, 1535. First complete English Bible.

The Great Bible, 1539.

The Geneva Bible, 1560.

King James Version, 1611.

The Revised Version, 1885.

American Standard Bible, 1901.

# Outline of Bible History

For Sunday School Teachers and Scholars



## Leading Characters and Events of Each Period

### Period A. Adam.

Fall of man.  
Noah.  
Deluge.

### Period B. Abraham.

The Twelve Patriarchs.  
Bondage in Egypt.

### Period C. Moses.

The Exodus.  
Hebrew organization.  
Conquest of Canaan.  
Judges.

Books written during or covering period:

I. and II Samuel.  
I. and II. Kings.  
Job.  
Psalms.  
Proverbs.  
Solomon's Song.  
Ecclesiastes.  
Daniel.

In "Judah."  
Joel.  
Isaiah.  
Micah.  
Nahum.  
Zephaniah.  
Jeremiah.  
Lamentations.  
Habakkuk.

In "Israel."  
Jonah.  
Amos.  
Hosea.

### Period D. Saul.

United Kingdom.  
Divided Kingdom.  
Overthrow of "Israel."

Books written during or covering period:

Daniel.  
Ezekiel.  
Obadiah.  
Haggai.  
Zechariah.  
Malachi.

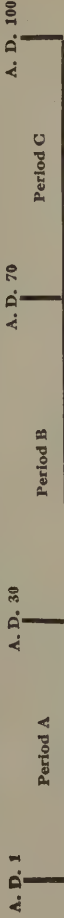
I. and II. Chronicles.  
Ezra.  
Nehemiah.  
Esther.

### Period E. Christ.

The Apostles.  
Pentecost.  
Extension.

Books written—All of the New Testament.

## Outline of First Christian Century



## Leading Characters and Events of Each Period

### Period A. Christ:-

Childhood.  
Preparation.  
Ministry.  
Death.  
Resurrection.  
Ascension.

### Period B. James.

John.  
Stephen.  
Paul.  
Pentecost.  
Organization.  
Persecution.  
Extension of the Church.

By Cyrus Kephart, D.D.

Books written in Period B (in probable order of appearance):

James, by James.  
I. Thessalonians, by Paul.  
II. Thessalonians, by Paul.  
Galatians, by Paul.  
I. Corinthians, by Paul.  
II. Corinthians, by Paul.  
Mark, by Mark.  
Romans, by Paul.  
I. Timothy, by Paul.  
Titus, by Paul.  
Luke, by Luke.  
Colossians, by Paul.  
Period C. John.  
Destruction of Jerusalem by Titus.  
Great persecution.  
Extension of the Church.

Books written—

John.  
I. John.  
II. John.  
III. John.  
Revelation,  
by John.





## INDEX

Abraham.....	7, 25
Agrippa.....	21
Annas.....	144
Antipas.....	15, 20
Antipater.....	15
Apostles chosen.....	53
Archelaus.....	18
Atonement, Day of.....	29, 169
Caiaphas.....	144
Child, Jesus estimate of.....	104
Civil Government, Jesus' teaching concerning.....	106
"Common people, The".....	34
Discourses of Jesus, illustrations of.....	126
Ethics of Jesus.....	101
Essenes, the.....	34
Ezra.....	9
Feasts, Jewish—	
Dedication.....	60
Passover.....	29, 48, 51, 61, 167
Pentecost.....	29
Tabernacles.....	29, 59
Herod "the Great"	
Character of.....	17
Death of.....	17
King of the Jews.....	16
Rule of.....	16
Successors of.....	18
Hyrcanus, John.....	13
Hyrcanus II.....	15
Israel, Kingdom of.....	8
John Baptist,	
Birth of.....	39
Death of.....	56
In prison.....	52
Ministry of.....	45
Sends delegation to Jesus.....	55

Jerusalem,	
Beautified by Herod.....	17
Captured by Alexander.....	10
Captured by Romans.....	15
Jesus	
A man.....	65
Anointed.....	55, 61
Appearances after resurrection.....	167
Arrest of.....	138
Ascension of.....	162
Baptism of.....	46
Betrayal of.....	141
Birth of.....	38
Burial of.....	154
Character of.....	65
Childhood of.....	42
Cleansed temple.....	49, 62
Crucifixion of	
Bearing cross to.....	150
Description of.....	151
Dividing garments at.....	151
Place of.....	150
Descendant of David.....	41
Education of.....	65
Fed five thousand.....	56
Fed four thousand.....	57
Home life of.....	112
Jacob's well, at.....	50
Jew, a.....	7
Life of,	
Ethical.....	97
Manner of.....	111
Religious.....	84
Maltreated,.....	146, 149
Messiahship of.....	67
Ministry of	
First year.....	47
Second year.....	51
Third year.....	56

Resurrection of.....	155
Son of God.....	71
Teaching of,	
Ethical.....	101
Methods of.....	116
Religious.....	84
Types of.....	118
Temptation of.....	46
Transfiguration of.....	58
Trial of,	
Before Sanhedrin.....	144
Before Pilate.....	147, 148
Before Herod.....	148
Triumphal entry of.....	61
Jews	
Influence of.....	23
Restoration of to Palestine.....	9
Jonathan, first priest prince,.....	12
Judaea,	
Independence of.....	11
Province of Syria.....	19
Judah, kingdom of.....	8
Judaism, character of.....	25
Judas Maccabaeus.....	11
Judas, the betrayer	
Bargained to betray.....	62
Betrayed Jesus.....	141
Death of.....	146
Literalism, growth of in Judaism.....	32
Maccabees,.....	11
Marriage, Jesus' estimate of.....	104
Mattathias and sons.....	11
Nazareth	
Description of.....	113
Rejects Jesus.....	52, 56
Nehemiah.....	9
Nicodemus	
Interview with Jesus.....	119
Assisted at burial of Jesus.....	154

"Our Father,"	
Religious significance of . . . . .	84
Ethical significance of . . . . .	101
Paganism in Palestine . . . . .	35
Palestine	
Dependency of	
Babylon . . . . .	8
Greece . . . . .	10
Persia . . . . .	9
Rome . . . . .	14, 15
People of . . . . .	22
Population of . . . . .	22
Parables . . . . .	124
Passover, observance of . . . . .	167
Peter's denial of Jesus . . . . .	146
Pharisees, origin and character of . . . . .	33
Pilate, character of . . . . .	147
Rabbis, teaching of . . . . .	32
Religion, Jesus' estimate of importance of . . . . .	87
Sabbath, Jesus' conception of . . . . .	89
Sadducees, origin and character of . . . . .	33
Samaritans . . . . .	22
Sanhedrin, deprived of civil authority . . . . .	21
Scourging described . . . . .	149
Septuagint, the . . . . .	10
Sermon on the Mount, analysis of . . . . .	126
Service, Jesus' teaching concerning . . . . .	95
Summary	
Of Jesus' ethical teaching . . . . .	107
Of Jesus' religious teaching . . . . .	96
Synagogue, the . . . . .	28
Worship at . . . . .	31
Tabernacles, feast of . . . . .	59
Taxes . . . . .	21
Temple, the	
Herod's . . . . .	17
Solomon's . . . . .	26
Zerubbabel's . . . . .	17
Tomb of Jesus guarded . . . . .	155



"Tragedy, the" .....	138
"Triumph, the" .....	154
Word, the written, Jesus' estimate of .....	92
Worship, Jesus' conception of .....	90
Worship	
Jewish places of	
Synagogue .....	28
Temple .....	26
Jewish forms of .....	30, 165
Times of .....	29









LIBRARY OF  
Bonebrake Theological Seminary

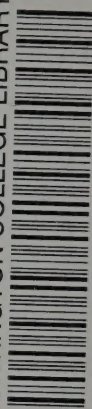
232.9  
K38j  
c.3

11,335

*Amph*



HUNTINGTON COLLEGE LIBRARY



3 3405 00343 2517